

THE
INSTRUCTOR:
OR, THE
A R T
O F
L I V I N G W E L L.

Utile Dulci.

HOR.

'Twill wake the SOUL by tender STROKES of ART;
'Twill raise the GENIUS, and amend the HEART;
'Twill make MANKIND in conscious VIRTUE BOLD,
LIVE o'er each RULE, and BE what they BEHOLD.
BRITONS, INSPECT! Be ARTS like THIS approv'd;
And thereby shew, YOU'VE VIRTUE to be MOV'D.

POPE.

In the NAME of all the GODS! *What is more desir'd*
than WISDOM? *more EXCELLENT, more USEFUL to a*
MAN? Or *what more WORTHY of HIM?*

TULLY's Offices 2d. Book.

LISTEN to INSTRUCTION, and obtain WISDOM:
For her *Ways* are *Ways* of PLEASANTNESS; and
ALL her *Paths* are PEACE.

Prov. of Sol.

L O N D O N :

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INTRODUCTION.

THE *following* TREATISE is
a *Manual* of INSTRUCTIONS,
PRECEPTS, CAUTIONS, and OB-
SERVATIONS, *adapted* to, and *com-*
plied for the DIRECTION and Go-
VERNMENT of YOUTH in all the
OFFICES, ACTIONS, and CONDI-
TIONS of HUMAN LIFE; (from
the most *illustrious* and *eminent* PHI-
LOSOPHERS, MORALISTS, POETS,
HISTORIANS, and DIVINES, both
Ancients and *Moderns*,) and *tending*
not only to their *Comfort* in SOCIETY,
but to their *conducting* of PARTI-
CULARS

CULARS *also*, into a STATE of FELICITY and VIRTUE.

In it they will find LESSONS that may serve them from their *very* CRADLES to their GRAVES. It will *teach* them *what* they owe to GOD, to their COUNTRY, to MANKIND, to their PARENTS, to their FRIENDS, and to THEMSELVES; *what* they *ought* to DO as CHILDREN, *what* as MEN, *what* as SUBJECTS: It will *set* and *keep* them RIGHT in *all* the DUTIES of PRUDENCE, MODERATION, RESOLUTION, and JUSTICE. It will *form* their MANNERS, *purge* their AFFECTIONS, *enlighten* their UNDERSTANDINGS; and lead them through the KNOWLEDGE and the LOVE of VIRTUE, to the PRACTICE and HABIT of it.

This TREATISE may be rendered, *if rightly applied*, of the *greatest*

greatest Use to the BEST of PURPOSES ; *that is to say*, to the TRAINING and ESTABLISHING of YOUTH in the STUDY and EXERCISE of VIRTUE, and in a DETESTATION and AVOIDANCE of VICE.

The FOUNDATIONS of an *honest* and *blessed* LIFE, are laid in the *very Cradle* ; and we suck in the TINCTURE of *generous* or *sordid* INCLINATIONS with our MOTHER'S MILK : Infomuch that we may DATE the *greater Part* of our MIS-CARRIAGES and MISFORTUNES from the ERRORS, *false* JUDGMENT, or *unseasonable* INDULGENCE of THOSE to *whom* our EDUCATION was *intrusted* ; suffering us to *take*, or directing us to *wrong* COURSES ; whereby the *whole* VOYAGE of our LIVES becomes a *continued Series* of PERPLEXITY and ERROR, which *leads us too often* to our RUIN.

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To prevent which, PARENTS in *particular* are under an *indispensible* OBLIGATION to see that the *Ignorance* and *Folly* of YOUTH, be *regulated* by the *Experience* and *Prudence* of the AGED; above all, *strict* Care ought to be had to TRAIN UP YOUTH in the PATHS of VIRTUE; for *that* REPUTATION or WELFARE, is but of *short* DURATION, that has not its FOUNDATION in VIRTUE: And *also* in the *Fatigues* and *Toils* both of BODY and MIND; for it makes them *vigorous* and *industrious*, and *qualifies* them for the *great* BUSINESS of LIFE.

They must TRAIN or *cause* to be TRAINED UP, the CHILD in the *Way* it *should* go, and it will never depart from it; which, if they neglect to do, they will stand ACCOUNTABLE for it: For notwithstanding
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the present OMISSION of this great and necessary DUTY, it will be found, that the Ties of PARENTS are greater *far* than is generally CONCEIVED; for the SOUL of the CHILD must, *if neglected*, be by THEM answered for to the GREAT CREATOR.

Another MOTIVE which ought also to INDUCE them to a faithful DISCHARGE of it, is the WELFARE and HONOUR of their COUNTRY and SPECIES: For the *most illustrious* and *magnificent* STATES, particularly the ancient GRECIAN and ROMAN, owed their PROSPERITY and GRANDEUR to that extraordinary CARE which they took in the MANAGEMENT, EDUCATION, and TRAINING of their YOUTH; for they found, *by Experience*, it was not only of the greatest CONSEQUENCE,

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SEQUENCE, as the surest Means to
procure and *establisb* PRIVATE
WELFARE. but *also* to RAISE and
PRESERVE the DIGNITY and GLORY
of a STATE.

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THE
INSTRUCTOR:

OR,

The Art of Living Well.

INSTRUCTIONS.

HERE is no CONDITION in LIFE, either PUBLIC or PRIVATE, SOLITARY, or in SOCIETY, but there is still a Place for HUMAN DUTY: And it is the *well* or *ill* DISCHARGING of this OFFICE that makes our CHARACTER *in the World* either PRAISE-WORTHY or BLAMEABLE. In order therefore to the WELL *discharging* of *this* GREAT DUTY, and there-
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by *attaining the so highly to be desired* CHARACTER of a *just, or honest* MAN, and to AVOID the CONTRARY, take the following INSTRUCTIONS, RULES, CAUTIONS, and OBSERVATIONS; which have been *given, laid down, and made,* by the *most eminent* of the ANCIENTS, *as well as* MODERNS, as a *safe* GUIDE to the *proposed* END: Which being put in PRACTICE, and *strictly* ADHERED to, *cannot fail* of having the *desired* EFFECT; and will thereby become a *happy* DEMONSTRATION of the *practical* PART of the ART of LIVING WELL.

Govern yourself so in all your Actions, as to prefer your own Genius to that of others; for though other Things may perhaps appear to be weightier and better, yet be sure to take your Measures according to the Bent of your own Particular; for it is in vain to struggle
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with Nature ; or to pursue any Thing you cannot obtain : From hence it is, you are to gather the true Knowledge of what will best become you : For nothing can be *graceful* or *right* that is done against the Grain, as they say, or that forces or lays a Restraint upon your Nature : In short, there is nothing more becoming in human Life, than an Equability and thorough Agreement of your Actions ; which you can never preserve if you affect another's Nature and neglect your own.

Study to find out the Way your Talent lies, and let slip no Opportunity to cultivate and improve it. Be at least as wise in the high Concern of Life, as Comedians on the Theatre, who chuse not so much the best Part in the Play, as that which is fittest for their Disposition : Therefore in the Choice of what

Course of Life to fix on, Nature must be regarded before Fortune.

Weigh with the strictest Caution the Choice of thy Avocation ; considering well the Honesty of the Profession proposed, and your own Abilities to go through with it : Wherein, neither meanly despair out of Heartlessness or Sloth ; nor be rashly over-confident in the Opinion of yourself : But when determined in your Choice, firmly adhere to it ; and pursue it with unwearied Diligence : Remembering that a rolling Stone does not gather Moss.

To gain the good liking of the World you must give to every one, what they are privileged to demand of you : Your Superiors demand Respect, Deference, and Submission ; your Equals, Civility and good Nature ; your Parents, Duty ; your Relations, Friendship ;
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your Friends, Affection and Confidence ; every body, Sincerity and the Services in your Power, when they have Occasion for your Assistance. Help the Miserable by your Charity ; and subdue your Enemies by your Generosity : But all must be done without Ostentation and Flattery ; without Sordidness and Interest.

As it is impossible to live long in this World without being exposed to some Disappointments or Disgrace ; and as that is the Juncture wherein a Man shews perfectly what he is, as much as possible avoid discovering any Weakness, or Uneasiness ; and you will thereby deprive your Enemy of the malicious Satisfaction of seeing you miserable, and too sensible of your Misfortune : But at the same Time, affect not a fictitious Constancy, or a stoical Indolence ; when the Pos-

ture of your Affairs demands your Attention and Application: For a mis-timed Haughtiness or Indifference will set even your most sanguine Friends against you ; and will hinder you from taking the necessary Measures and Advice to retrieve you from the Perplexity and Misfortune in which you are involved.

To acquit yourself in the Course of this Life with Reputation, strictly observe Order and Measure ; and beware of taking up Things on Trust, and flattering yourself that you know more than you really do. Attend diligently on your Business, and allow yourself Time to consider of it. Avoid Curiosity ; and apply closely to profitable Knowledge.

Would you escape Reproach, Fail not ; mistake not ; purge your Mind ; and prevent being deceived,
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by forecasting in your Thoughts the Event of Things to come ; and well weigh before-hand the good, and the bad, which can possibly happen ; without being forced to have recourse to that foolish saying of, Who would have thought it ? By which Means though you cannot command Success in your Affairs, you will at least deserve it ; and thereby escape Reproach.

The nearest, shortest, and surest Way to Reputation, is so to live, as really to be what you would be thought to be.

The best Way to avoid the Extravagancies and Errors of others, is heedfully to observe, and remember their ill Effects, and fatal Consequences.

Would you be held a worthy Man ? Remember, there must be a mutual Intercourse of good Offices : For it is impossible to live without

the Assistance of one another ; for he who proposes to do so, should banish himself the World as good for nothing. Your good Offices must also be done with a good Grace ; otherwise they will lose their Merit and become no Favours at all.

To be deemed an honest Man, you must be a faithful Guardian of the Secrets intrusted to you by your Friends ; even after you have broke off all Commerce with them : For though their illicit Conduct will not permit you to see them ; yet your own Duty obliges you to be faithful.

If you desire to be esteemed, and have Justice done you, be equitable to others ; and never let it appear that their Merit is your Torture.

The Way to convince the World you have a just Value and Regard for your Reputation, is, inviolably to keep your Word, be the Subject
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never so slight and trifling ; for you ought to be exact and circumspect in little Things, and of small Consequence ; because it is easier, and you are more liable to neglect them.

In order to acquire the desirable Character of a Man of Sense, speak to People according to their several Capacities ; never attempt to speak more learned than those you converse with, lest you are looked on as an affected Person, or Pedant : By the other Means you will be able to penetrate into the Genius of others ; and oblige them, by making them find in themselves more Sense, than they usually discover : Now the consequence of this Discovery will be, their ready Attachment to so good-natured and complaisant a Person.

Would you be truly liberal ? So bestow your Favours, that you may oblige those you love, and yet hurt

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no one. No Man whatsoever is to be neglected in whom there appears the least Sign or Glimmering of Goodness ; but set the greatest Value upon them that you find best endowed with the soft and gentle Virtues of Modesty, Temperance, and Justice : And, if possible, procure their Esteem and Friendship. Remember always it is your Duty to help him first who is most in Want ; notwithstanding unjust Custom to the contrary : And in bestowing of your Bounties, Regard must be had to Nearness of Relation, above all other Considerations.

Would you obtain Staidness and Credit ? Divest yourself not only of Desire and Fear ; but also of Grief and Softness of Mind ; but above all, of Anger : For it is the Part of a prudent and resolute Man, not to be discomposed in Disasters, or to make a Bustle, and be thereby put
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beside himself ; but to maintain a Presence of Mind and Judgment, without departing from Reason ; which ought to be the Guide in all our Actions.

In order to please and obtain Favour, be civil ; and a cautious Pretender : For if you behave otherwise, you will certainly incur the Contempt, if not the Hatred of Mankind.

Endeavour in all Affairs of Life, within your Province, to become useful ; for it is the surest Means of obtaining the Assistance of others : For Self-interest is the principal, grand, though secret Spring, that gives Motion to most sublunary Affairs : For if you can but once convince a Man that it is his Interest to serve you, you need not doubt of his Compliance,

Never make Use of your whole Power ; nor take the Advantage of
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your Authority to the full Extent of your Rights : For it is necessary for the sake of Peace and Christianity, to make reciprocal Concessions and Abatements in our Pretensions.

It is almost impossible for Persons of the same Profession or Community, or Candidates for the same Employ, to be void of Jealousy : If they keep it from appearing, they avoid the Shame attending that restless Passion ; but if they cannot master their Indignation, they are guilty of a thousand Extravagancies, that render their Discontent still more glaring, tormenting, and ridiculous. You must therefore, on such Accidents, at least, be so much Master of yourself, as prudently to conceal your Vexation ; unless you mean to make others merry at your Cost, whom you will always find too ready to seize on the Opportunity of being so : For by shewing
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ing your Resentment you expose yourself, and create a Suspicion of the Narrowness or Malignity of your Soul; and thereby lay yourself open, also, to the crafty or malicious Designs of your Competitor.

Forbear to rival any Man; especially him who can humble you, or ruin you with Impunity: Conceal therefore part of your Talents, or Pretensions: And be assured it is greater Prudence than is imagined, not to suffer all your Intentions, or Desires to appear. For a wise Man, like a double-bottom Coffer, is a safe Repository; whilst shallow Men, like clear Brooks, are easily seen into.

If you mean to procure yourself Satisfaction in the World; you must accustom yourself to live in Harmony and good Correspondence with all Sorts of People; and never give any premeditated Affront:
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For there is not so little an Enemy, but may find an Opportunity to hurt, or occasion you some Uneasiness.

The Way to live in quiet is, to let others go on in their own Way: (unless you are answerable for their Conduct). If any Thing has been told you, tell it not again; and rarely give your Advice: For if it does not succeed, the Blame is cast on you; for People, generally, though unjustly, look on the Adviser as accountable for the Event.

Rather be solicitous of appearing agreeable, than learned: For if your Looks be forbidding, and your Behaviour disgustful; your Erudition will be of little Service to you.

To appear judicious and sincere you must admire with Caution, and never be lavish of Praise. Compliment a Person or Thing, when deserving of it; but do it without making

making Exclamations : For extravagant Praise does no Honour either to the Receiver or Giver. Now your great Geniuses use little Admiration ; because few Things appear new to them : And it is not to be doubted, but excessive Admiration is a Symptom of indifferent Sense, or a faulty Complaisance.

Never praise in Public what is worthy of Blame in private : For it is a base, and fulsome Complaisance ; and you will thereby expose yourself, and be liable to be thought a cowardly, or an interested Flatterer ; either of which is a despicable and hateful Character.

Be cautious of mixing in the Company of Persons who are discoursing about Business, or their private Affairs : For you may easily see by the Faces of those you accost, whether your Company be burthensome or acceptable.

Profit

Profit by the good Advices you receive ; though they are not, perhaps, given you with a good Grace, or politely ; nor with all the Softenings you would desire : If at any Time you are wrongfully found fault with, be the less disturbed ; since it is not you, but your Shadow that is attacked.

Have as little as possible to do with People who make a Mystery of every Thing ; and give out their Impertinencies, to say no worse of them, for great Secrets : For they will at least waste your Time, if not entangle you in Perplexities and Quarrels.

Have no Commerce with any of so ill a Fame, that you cannot see them without losing some of your Reputation : For it is a shrewd Sign that a Person begins to relax in Virtue, when agreeable Persons of suspected Probity are preferred before

before those, whose Integrity is universally acknowledged.

Speak not satyrical disobliging Things, either of, or before, People; which may disturb them, or put them out of Countenance: For know; that a malicious, sneering Word, sometimes vexes a Person more than an Affair of Consequence; also, it impoisons and disturbs the Joy of Life; ruins the Pleasure of Society; and is, frequently, attended by inischievous Consequences.

Set not up for a Wit; if you mean to be esteemed: For Wit, in the present Age, is not so extraordinary a Thing, as to give any great Preheminence or Distinction: Besides, your Wits are not always the best Company; being too full of themselves, to relish what is said, or done by others. Nor never take upon you alone, to find Laughter for the Company; nor furnish them
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with Diversion ; lest you meet with Contempt, instead of Applause, for your Reward.

If you would excel your Equals, let it be in Fidelity, Affability, Resolution, Greatness of Soul ; and in an inviolable Love for your native Country.

Never exasperate those who are already provoked against each other by ill Reports ; or otherwise : For it is an infamous Proceeding ; Besides, instead of thereby procuring, or establishing Intimacy and Friendship, you run the Risk of deservedly losing it ; for when the Parties begin to cool, and reflect ; they will certainly, as they ought to do, despise, and avoid you.

Never attempt forcing People to remember you, who seem inclinable to forget you : For instead of regaining them to your Interest ; you lay yourself opener to their ill Offices,

ces ; and give them an Opportunity, underhand, to prosecute any malicious Design against you with the greater Ease and Certainty of succeeding.

In giving Advice, modestly propose your Arguments whereon your Opinions bottom ; and never discover a presumptuous, or sufficient Air, that denotes your secret Complacency in your own Merit : Considering always, that your Advice is asked for to obtain Success in the Affair ; not to give you an Opportunity of expatiating, flourishing, and shewing the Brilliancy or Brightness of your Parts.

Avoid, as much as possible, complaining of your Misfortunes : For it is looked on not only as Weakness to be eternally complaining, but is also an infallible Way to be shunned, instead of obtaining the Assistance you seek for. You are under an

absolute Necessity of concealing your Disgraces and Misfortunes from all, but those who can, or ought to apply a Remedy.

Endeavour to prevail with yourself not to hear those that basely speak ill of you ; for it will save you a great many vexatious and troublesome Disputes : But above all appear not disturbed : It is the safest, shortest, and surest Way to baffle your Enemy's Intention, and disarm and retort his malicious Slander.

An Excess of Familiarity is practised by none but those who are quite ignorant what it is to observe Decorum : For a Correspondence with polite People, demands, and is managed, with more Reserve, Caution, and Respect. Mutual Deferences contribute much to a reciprocal Esteem ; whereas, too much Familiarity engenders Contempt ;

Contempt ; which too often entangles in Quarrels, or settles into excessive Coolness, even to the undoing of prosperous Affairs ; therefore must be carefully avoided.

In order to please in Conversation, you must heedfully hear what is said to you, and always give an Answer to the Purpose ; for they who arrogantly think they have more Sense than their Companions, neglect to hear ; and therefore frequently answer incoherently : It is not sufficient to shine yourself, but you must give others leave to shew their Parts and speak in their turn ; for Conversation is a Sort of Concert, to which every one has a Right, and ought to contribute to render it the more agreeable.

Rather modestly bear the Praises that are given you, and you deserve, than reject them with a mysterious and affected Roughness ; for it is

ridiculous to be too fond of Praise, or to refuse it with too apparent an Affectation: Admit therefore, of what is civilly and obligingly said to you, or dextrously turn off the Discourse; so as they that speak to you may have no Reason to repent of their Commendation, nor look upon you as an ill-bred Person.

As it is requisite sometimes to discourse of News or the current Reports, never relate them with a mysterious Air, as if they were grand Arcanas of State: For know that Exaggerations tire Men of Sense: Nor amplify or attempt enriching them with laboured, superfluous Flourishes, or heightened Circumstances, in hopes to add weight to the Relation, and set off yourself: For you must have a strict Regard to Truth and Probability even in Trifles; or you will not, when found out, be credited in any Thing
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you say. Besides, the surest Way to please your Auditors, is to be natural in every Thing you relate.

In the Management of your Affairs, have a just Regard to Method or Order ; for it is of an almost unspeakable Advantage : It is the only probable Means to bring them, with any Sort of Certainty, to a speedy and happy Conclusion.

Encrease your Fortune : But do it without any Kind of Wrong to another : For the injuring or oppressing of others, must, as a great Injustice, be heedfully avoided.

The higher Fortune raises you, be sure to be the more humble ; bearing in Mind the Instability and Uncertainty of human Affairs : It is in the height of Prosperity you ought chiefly to consult your Friends, and guard against the subtle, dangerous Poison of Flattery.

If you have the good Fortune to acquire or encrease an Estate, by your Prudence and Justice; when it is thus virtuously gotten, improve it; and preserve it by Diligence and a well-timed Parsimony.

If you are unjustly accused, modestly give your Reasons in Vindication of yourself; if they are not admitted but iniquitously rejected, rest satisfied with the Integrity of your own Heart, compensating your self by the Pleasure of your Innocency, for the Injustice that is done you; for know that obstreperous Noise, tart Affronts, low Apologies, or injurious sordid Replies, are held to be but doubtful Proofs and a weak Defence of Innocence. In the resentment of Injuries, use the Hand of Lenity, or rather leave the Doers to the avenging Hand of Heaven; and to those Thorns that in their guilty Bosoms lodge, to prick and goad them. The

The best Means of preserving Health, is closely to study your Constitution, observing what best agrees and what not, with it. Be temperate also in all Respects, of Diet, Dress, and Exercise, which are to keep the Body in good Order ; prudently forbearing all excessive and immoderate Pleasures ; and lastly in Case of Necessity, use the timely Help of a skillful Physician.

In your Likings and Determinations, be guided by Reason and Equity, and not, like the giddy Multitude, by the fallacious Eye.

The Choice of the Company you keep requires no little Caution and Study ; endeavour therefore to avoid the ridiculous Vanity of aspiring to be familiar with your Superiors, who, in Punishment for your Indiscretion, will secretly condemn you ; and also to despise the
Meanness

Meanness of consorting with your Inferiors, who wanting Discernment will disgrace you, by attempting at all Times and Places to keep you on a level with themselves; but contract an Acquaintance or Friendship with your Equals, both in Behaviour and Circumstance, always having a strict Regard to and for meritorious Virtue.

In Conversation be careful to observe a Mean : Be sure never to engross too great a Part ; for if you do you will certainly exasperate your Companions whom you thus force to Silence, and lose rather than gain their Esteem. Likewise raise not your Voice too high, for it favours of Arrogance, or want of Deference ; nor speak too low ; for it often creates Jealousy, or carries with it the Air of a Secret ; either of which in Company are equally distasteful and disagreeable.

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In telling a Story, never laugh at the first Circumstance you think diverting ; on the contrary, be *then* the most serious ; for a merry Jest told in a grave Manner has the best Effect : But you will extinguish, like self-conceited unskilful Comedians, the Appetite of Laughter in others, if you laugh first yourself.

Say nothing disobliging in Conversation to any ; for it is a Law an honest modest Man ought to impose on himself : Particularly forbear opprobrious Language and bitter Jestings ; for though it may excite Laughter, it will make a never-to-be-closed Wound in the Hearts and Minds of those who are exposed by it ; who rarely if ever pardon, but generally revenge it home.

If you are under the Necessity of reprehending, do it in general Terms,

Terms, and without directly addressing to the Person who has forgot himself; so shall you spare him the Confusion of a public Acknowledgement of his Fault; for this indirect Way effectually gains its Point, because it carries not the Sting of a Reprimand. If the Fault be of no Consequence, it is better far to seem ignorant of it than to censure it; but if it be of that Nature that you are obliged in Duty, Decency, or Friendship, to admonish him that is guilty of it, it must even then be done with all the Precautions and Softenings that you can possibly apply.

If your Friends have met with any Misfortune, take heed of indulging your Mirth or Humour; for that is not the Season wherein to say pretty Things which would then become Impertinence; and would be the Means rather to augment

ment their Grief, and cool their Affections for you, than of giving them any Comfort.

Never go into Company when you are highly disgusted, or ruffled by any Accident which you have met with, either at Home or Abroad ; for it is almost impossible to recover a proper Temperament of Mind fit for Society, therefore it is better to refrain from it ; for it is not only Indiscreet, but indeed Unjust, to disturb the Tranquility and Pleasure of your Acquaintance or Friends.

The Time to enter on a married Life
Is about Thirty ; then bring home a Wife :
But don't delay too late, or wed too young,
Since Strength and Prudence to this State belong.
A Wife when Twenty choose : Then let her wed
I'th' Prime for *Hymen's* Rites, for Joys o'th'
Marriage Bed.

In the Choice of a Wife be extremely circumspect, preferring
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Chastity (which is the Quintessence of Beauty); for Beauty without Chastity is nothing worth to all other Considerations.

'Tis not a Set of Features, or Complexion,
The Tincture of a Skin you shou'd admire :
Beauty soon grows familiar to the Lover,
Fades in his Eye, and palls upon the Sense :
But inward Greatness, unaffected Wisdom,
And Sanctity of Manners——

But when chosen, suffer not your Ear or Eye to admit any Thing to her Disadvantage : Cherish her with delicate Tenderness ; but especially so in Distress or Sicknes ; so may you alleviate her Misery and procure her Ease and Health, with greater Certainty, than a Consultation of Physicians.

Be cautious of speaking before your Servants, especially of Matters of Consequence ; for by them too often the most important Secrets of

a Master have been revealed; or they have by it become negligent of their Duty, and withdrawn their Obedience and Respect.

When you are necessitated to treat or entertain; carefully avoid an ill-timed Parsimony, and also that other Fault, commending the Delicacy of the Meats, &c. where-with you regale your Guests; but let their Welcome and your Politeness appear in the unaffected Affability of your Conversation and Behaviour.

At another's Table beware of excessively or insipidly dwelling on the Praises of the Dishes, &c. you are entertained with; for it is a Meanness that bespeaks a sordid Education, and is a distinguishing Mark of contemptible, wretched Parasites. Avoid also another Extreme, which is an affected Squeamishness, or boasting of the elegant sumptuous Feasts you are regaled with in other Places;

Places ; for either is a mean by-way of despising your present Entertainment, and as culpable as the former.

The School of the World is the best Remedy against Unpoliteness : A Man insensibly receives a Tincture of good Breeding and Civility by frequently seeing and hearing polite Persons ; but then they must be observed and considered very attentively.

All Reproof and Correction must be given without Contumely and Anger ; and the Punishment always ought to be proportioned to the Fault : For to make Use of harsh and bitter Reproaches in rebuking your Children or Servants for their Faults, will rather confound and harden them, than possess them with a Desire of Amendment, or an Endeavour at doing better ; besides, it destroys your own Reason, and endangers your Authority.

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The most certain Way to render Matrimony happy and delightful, is mutually to compassionate Weaknesses, and be very cautious of spying Faults: For it is a long Life they lead who are obliged to be together Night and Day; for be the Match made with ever so much Caution, it is odds if there be not found Things which will require reciprocal Indulgence and Pardon.

In bestowing of a Daughter, it is more eligible and judicious to bestow her upon a Man who wants Money, than upon Money that wants a Man.

If you have true Courage shew it in defence of distressed Innocence, your Country, or Religion; remembering always that the boasted Manhood of the Boxer, is beneath the Valour of the Brute; and the mistaken Honour and Courage of

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the Duelist, is a Disgrace and Offence to Christianity.

If at any Time you become a Stranger or Sojourner, look to your own Affairs ; intermeddle not with those of others, but keep yourself within due Bounds and Compass ; so shall you procure and establish your own Safety, and meet with Respect, Assistance, and Honour.

Should you be graced with the Office of a Magistrate, consider yourself as the Representative of the King : Therefore uphold his Honour and Dignity ; maintain the Laws ; countenance and protect Innocence and Virtue ; discountenance and punish Wickedness and Vice ; but above all do Justice, remembering Mercy ; and be mindful that all these are committed to your Care, under the indispensable and solemn Obligation of a sacred Oath. Remember,

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The Majesty, the Power of Law and Justice :
 The Image o'the Kingwhom you do represent;
 And give free Way to your Authority :
 See not the dread Laws loofely violated ;
 But bear the Balance, and use th'unstain'd Sword,
 With a free, bold, just, and impartial Spirit.

The Science of Respects is, as I may say, the Soul of Society: It teaches us to pay every one what of Right belongs to them; and so disposes our Actions that no Person may be offended with them. You must therefore make deep Reflections and strict Observations to distinguish what is Convenient and Necessary, from what is to be avoided. Decencies are of an infinite Extent: Sexes, Ages, Professions, Characters, Times, and Places, demand different Behaviour; which Differences must be known and practised, if you would become serviceable to yourself and acceptable to the World: For know what-

ever Merit you may have if you are negligent of Decorum, you will be looked on and considered as an unpolished Person, insensible of what can please, and ignorant of the ART of LIVING WELL.



P R E C E P T S.

✠✠✠✠ Eing now to lay down Pre-
 ✠ B ✠ cepts or Laws for the Go-
 ✠✠✠✠ vernment of Life, which
 are so necessary for your Direction
 therein (and as the North Star is
 the most constant Director of Sea-
 Men to their desired Port; so are
 the Precepts or Laws of God to the
 Haven of eternal Life : In the like
 Manner the Law of Nature which
 is

is deduced from God's Laws, is the Rule and Guide of all Creatures to their well-doing ; and Human Laws depending on both, is the Rule, Guide, and Guard of States and virtuous Men ; yea, the Sinews of every State and Individual : A just Law being like a Head without Affection, an Eye without Lust, and a Mind without Passion ; a Treasurer which keeps for every Man what he has, and distributes to every Man what he ought to have) take the following Definition.

The Word Precept or Law, largely taken, is any Rule prescribing a necessary Mean, Order, or Method, to attain any End ; such are the Rules of any Art. It is also used for the Habit of our Minds ; commanding our Thoughts, Words, and Deeds ; teaching *what* to FOL-

LOW and *what* to SHUN : It is the Wisdom of Nature, the Understanding of the Prudent, and the Rule of Right and Wrong. Having premised thus much, it will be necessary to proceed.

In the first Place, if there were neither Religion or Judgment to come, yet it were most necessary to keep the Decalogue or Ten Commandments; as without the Observation whereof all Society, all Endeavours, all Happiness and Comfort would fail: Therefore these Laws were imposed, not as a Burden, but as a Blessing to defend the Innocent; that every Man might enjoy the Fruit of his own Labour: That by Justice, Order and Peace, we might live the Lives of rational Men; not Beasts; of Free Men; not Slaves; of civil Men; not Savages. Let even human Reason judge what Confusion and Bloodshed

ished would fall upon a multiplicity of Gods ; (seeing what a Difference in Ceremonies, and Interpretations, effects even among Christians) : Worshipping of Images were an idle fruitless spending of Time and Expence : Idle and false Swearing takes away all useful necessary Swearing : Nature herself requires an Intermission of Labour : Dishonouring and Disobedience of Parents teaches our own Contempt and Dishonour : Liberty to Murder would be our own Destruction : Adultery overthrows Prosperity and Honour in Ancestors ; and even all virtuous Endeavours after Honour, breeds Diseases, Bestiality, and Murders : Stealth would produce Savageness : False Witness overthrows all Right : Covetousness distracts, feeds vain Hopes, and breeds wicked Purposes and Attempts.

Do nothing that is dishonest before others ; no, nor to be known of thy own Heart ; but above all Men, be sure to reverence thy own Conscience.

Do unto another as thou wouldst be done unto.

Never attempt any Thing against Justice and Equity, nor to the Injury of another. For Justice is the Foundation of an everlasting Fame ; and there can be nothing commendable without it.

Prefer Truth and Justice before all Advantages.

Do Justice, love Mercy, and walk humbly with God.

Be religiously conscientious in keeping thy Word ; let nothing tempt thee to break it : For Faith must be kept even with an Enemy.

Divest thyself of Selfishness, and wrong no Man, either by Word or Deed.

Submit

Submit chearfully to any Inconveniency rather than commit a base Action ; remembering nothing is really mean but Baseness.

With Patience endure even Hunger and Thirst, rather than consent to the wronging of thy Neighbour.

Adore the Mercy of God, but tremble at his awful Justice.

Fear God and honour the King, as his Vicegerent : Reverence his Ministers and Magistrates ; for they are his appointed Officers to execute Justice and Equity, to maintain Religion and Virtue, and to punish Vice.

If you expect Obedience from your Children, you must deserve it by shewing it to your Parents : And of all Curses next those of God, dread those of a Parent ; and next those, that of Poverty, lest you sink in the Trial.

Seek diligently God and his Righteousness, and thou shalt surely find his Grace and Favour, which are the greatest earthly Blessings.

Diligently, and with Reverence, peruse the holy Scriptures.

Have no Connexion with the Immoral and Prophane; and hold fast that which is good, fleeing from Evil.

Follow not a Multitude to do Evil; and be cautious in the Choice of thy Companions and Friends.

Obey thy Superiors as thou wouldst be obeyed by thy Dependants and Inferiors, respecting others as thou wouldst be respected.

Let no Kind of Fortune divest thee of a tender Affection for thy native Country.

Be not covetous; for thy Covetousness is the Sin of Idolatry, and the root of all Evil.

Set

Set not thy Mind too eagerly on any Thing, especially on Gain.

Avoid Gaming; for it hath its Foundation in Covetousness, and its ill Consequences are many and Fatal.

Be not greedy of Gain, lest it become a Snare to thee.

Return what thou borrowest, in a larger Measure if thou can'st, and thereby manifest thy Honesty and Gratitude.

Let Reason and Justice be thy Guide in all thy Actions.

Spirit not away thy Neighbour's Servant, nor foully supplant him in any Thing, especially in his Wife.

Shun Ambition: for it is a Monster neither fearing God nor respecting Man: It is the darling Offspring of Satan, that prompted him to mate himself with his Maker; productive of many horrid Mischiefs past, present and to come.

Destroy Ambition while young ;
lest, like the Crocodile's Egg being
hatched, it may do Mischief, there-
fore kill it in the Shell : For

Lowliness is young Ambition's Ladder,
Whereto the Climber upward turns his Face ;
But having gain'd the topmost Round, looks
i'the Clouds ;
And to the Ladder then he turns his Back,
Scorning the base Degrees by which he 'rose.

Beware of taking Gifts : For he
who takes them sells himself ; and
is thereby liable to be made the
worst of Slaves.

Never be Covetous, although
even Neccessitous.

Shun Ostentation ; for it is ridi-
culous and vain.

Avoid Affectation ; for it is the
Food of Ridicule.

Let not the Sun go down on thy
Wrath, but suppress thy Anger as
diligently as a raging Fire.

Break

Break not the King's Peace, lest
by so doing you break your own,
and forfeit your Liberty.

Bridle thy Tongue, or it will rob
thee of thy Liberty and Fortune.

Let gentle Humanity govern thy
Conversation ; and be lenient to the
Failings of thy Friend and Brother.

Cherish with Fervour brotherly
Love ; and carefully avoid Contention.

Shun Austerity as unchristian Severity : And rule thy Family and Dependants with the golden Scepter of Mediocrity, and not with the iron Rod of Tyranny ; so shalt thou be crowned with Peace and Plenty, the Fullness of earthly Reward.

Blow not the Coals of Contention, lest justly thou art burnt for thy Pains. Extenuate rather than aggravate Misunderstandings ; so shalt thou find the Blessings of the Peace-maker : But of all Breaches,
if

if possible, cement those between Man and Wife.

Avoid the Tale-bearer ; for he is the Sower of Discord.

Listen not to Flattery ; for it is the Bane of Virtue.

Avoid the Liar ; for the Poison of Asps is under his Tongue, nay, it is sharper than a two-edged Sword.

Avoid whatsoever may offend either the Eye or Ear, of a modest Person.

Fly Sloth with as much Rapidity as a falling Tower : And employ thy Mind in virtuous and profitable Contemplation ; studying Arts and Men, for it is a restless active Spirit, and will have Employment.

Defer not that till To-morrow which can be done to Day, lest To-morrow to thee comes not.

Be not supine, but heedfully watch Occasion ; for if Opportunity
be

be once lost, it is rarely, if ever, recovered.

Hope not to command Success, but study and endeavour to deserve it.

Trust not in the Incertainty of Riches ; for they make themselves Wings and fly away.

Depend on thy own industrious Labour, and not on empty unregarded Promises.

Inure thyself to Abstinence and Toil, those laborious Virtues ; so shalt thou be enabled patiently to undergo the Rigour of Adversity, and pluck out its Sting.

With the Hands of Industry and Frugality, provide for thy Family ; using thy best Abilities and Endeavours to obtain an honest Livelihood.

Nip Obstinacy in the Bud, lest it sting thee, and cause thee much Woe.

Shun

Shun the moody, singular Man ;
for his Mind is unsound, and will
impoison thy Contentment.

Be not inflexible in Opinion ; for
even good Reasons must, by Force,
give way to better.

Be not Partial, especially to the
Failings of thy Children, lest they
bring thy grey Hairs in Sorrow to
the Grave.

Indulge not vain Thoughts ; for
they are Provocatives to Sin.

Vitiate no Woman ; especially a
Virgin, but master thy Affections
lest they enslave thee.

Cherish not fleshly Lusts ; for it
is fanning the Fire to a Flame
which may devour thee.

Censure not, lest thou art cen-
sured.

Oppress not a fallen Man ; nor
add to his Misery the Gall of Insult
or Contempt.

Traduce

Traduce no Man, as thou hopest
to escape Detraction.

Be not hasty in censuring, lest thou hast Occasion to retract it to thy Vexation and Disgrace.

Indulge not thy Appetites ; for
they will create thee much Woe.

Dally not with thy Passions, but put on them the Muzzle of Restraint, lest they become thy Master, and subject thee to the most abject Slavery.

Suppress flagrant Vice; countenance modest Virtue.

Suffer not the least Appearance of Cruelty in thy Nature; but cherish and encourage the Milk of human Kindness.

Be not severe in Judgment, but temper it with Mercy.

Be merciful to the insolvent
Debtor, as thou hopest for Mercy,

Be not inexorable; for it is the Vice
of Devils. It is as unjust to de-

E mand

mand extreme Submission, or refuse Pardon for Offences, as it is wicked in an Offender to deny or neglect making for them a proper Acknowledgement or Reparation : But extreme Submission is due alone to Heaven, the Almighty's high Privilege.

Shew Mercy, as thou expectest to receive it : Remembering

————— Offended Heaven has but
Our Sorrow for our Sins ; and then, delights
To pardon erring Man : Sweet Mercy seems
Its darling Attribute ; which limits Justice
As if there were Degrees in Infinite ;
And Infinite wou'd rather want Perfection
Than punish to Extent.

Shew Compassion in all Things ;
even to Things hurtful.

Shut not the Bowels of Compassion against the Poor ; and desert not thy Offspring, especially in helpless Infancy.

Use

Use thy utmost Endeavours in thy Station to alleviate the Miseries of thy Fellow-Creatures : Protect the Fatherless, befriend the Widow, and augment ; but diminish not the Stipend of the Poor.

Relieve thou the Prisoner and Captive ; or any who are Afflicted or Distressed any Way in Mind, Body, or Estate : Assist with Expedition the Necessities of the modest Indigent, lest thy Delay be taken for a Denial, and they perish.

Harbour not Suspicion ; for it is the Embryo of Jealousy, the most tormenting and unreasonable of all Passions.

Betray not private Conversation, nor divulge Secrets ; so shalt thou escape the Imputation of Baseness.

Meddle not with State Matters, and thou shalt escape Trouble.

Urge no Health ; so shalt thou avoid giving Offence.

Pick no Quarrels; nor change
thy fair Reputation for the foul
Name of a Brawler.

Murmur not at the Strokes of Affliction; for it is the Rod of Heaven, lest they are redoubled: For

'Tis thus that Heav'n its Empire doth maintain;
It may Afflict; but Man must not complain.

Be not over exquisite to cast the
Fashion of uncertain Evil.

What need a Man forestal his Date of Grief,
And run to meet, what he would most avoid?
But where an equal Poise of Hope and Fear
Does arbitrate the Event; let your Nature
Lean to gentle Hope, rather than harsh Fear;
And gladly banish squint Suspicion—

Be not dejected in Adversity;
but remember, that nothing happens
either in Heaven or on Earth,
but what is ordained or permitted by
God, who ordereth all for the best.

Make a Virtue of Necessity; so
shalt thou lessen the Evil.

Be

Be patient in Affliction ; so shalt thou mitigate its Rage.

Despise no Man ; for the Wretch of to Day may be a Favourite of Fortune To-morrow.

Value honest Poverty and condemn glittering Knavery.

Learn how to value Merit though in Rags ; and scorn a proud ill-manner'd Knave in Office.

Despise not the Wretchedness of others ; lest, by unforeseen Accidents, thou art reduced to worse.

Behave towards thy Wife and Offspring with the utmost Prudence, Circumspection, and Equity.

Square thy Expences, and level thy Desires to thy present Fortune ; being always mindful of Adversity.


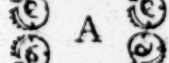

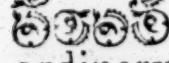
If thou wouldst be Popular, become so by thy good-will to Mankind : Though

A Habitation giddy and unsure
 Hath he, who builds upon the vulgar Choice :
 The noisy Crowds, as changeable as Winds ;
 Still vehement, and still without a Cause :
 Servants to Chance ; and blowing in the Tide
 Of swoln Success ; but veering with its Ebb,
 They leave the Channel dry.

Remember still your Anger to subdue :
 Decline all Contention of the Tongue ;
 And let your Conversation gentle be :
 So shall you win the Hearts of old and young.



C A U T I O N S.

 S the World is a Laby-
 A  rinth so dark and intricate,
 that it requires an extra-
 ordinary Clue to escape out of it
 with Safety or Honour : And as
 Children, like spotless Paper, are
 apt to receive whatever Impressions
are

are made on them, it is the Duty of their Guides or Instructors, to see that they are furnished with, and imbibe the best ; which, if they neglect to do, and suffer their Children to miss of, like uncultivated Flowers they will run to Weeds ; or as the purest Fountains running through a filthy Soil, they will become corrupted ; which is the less to be wondered at in them, when it is so manifest even in uncautious Men,

Who are but Children of a larger Growth,
 Their Appetites as apt to change as theirs ;
 And full as craving too, and full as vain ;
 And yet the Soul shut up in her dark Room,
 Viewing so clear abroad, at home sees nothing ;
 But like a Mole in Earth, busy and blind,
 Works all her Folly up, and casts it outward
 To the World's open View.

To prevent which, and that they
 may avoid those unseen perilous
 E 4 Precipi-

Precipices that in this World await their Ruin, the following Cautions heedfully considered and practised, may help to protect and guide them in Safety to Happiness.

In the Days of thy Youth be mindful of God, the invisible uncreated Being ; who, after this thy transitory Existence, can make thee live for ever-more : Puff not up thyself with Pride, nor waste thy Days in Foolishness ; but be mindful of Age, Death, and Time, which can never be recalled : and being once gone, it is gone for ever.

Remember thou wer't not born for thyself alone, but for the Service of thy Country, Parents, and Friends.

In all your Actions regard the Goodness ; not the Privacy : If you could carry Things so private as that neither God nor Man should discover you, yet have such a Re-
verence

verence for yourself as not to let any Thing of Avarice, Injustice, or Immodesty escape you.

A strict Regard must be had to keep the Mind in a just Temper of Conformity to Christianity ; for it is equally faulty to behave arrogantly in Prosperity, or meanly dejected in Adversity.

Root out Covetousness from thy Nature ; for there is no Sin so great or horrid, but it will sometimes put Men upon it, thereby plunging them in irretrievable Misery.

Weigh well each Action of thy Life ; for one rash one is sufficient to destroy thy Peace, Fortune, and Fame.

You will find by Experience, that all Affairs in Life have too Handles ; and that it requires not a little Prudence and Caution to avoid taking hold of the wrong : Therefore in all your Affairs avoid
Rashness

Rashness or Negligence ; for they are equally pernicious : Do nothing but what you can render a fair Account of.

Be cautious of shewing Resentment, especially in Words ; for one rash one often destroys the Merit of an Age of Service : Besides,

What to ourselves in Passion we propose,
The Passion ending, doth the Purpose lose ;
Purpose, is but the Slave of Memory ;
Of Violent Birth, but poor Validity.

Forbear acting when you are in doubt, whether the Thing be good or bad ; for the Risk ought not to be run of doing a bad Action, when the good Action is doubtful.

Beware of foolish Vanity, and vain-glorious boasting ; for they are the Bane, and ruin the Use of our natural Talents ; they render ridiculous

culous and of no Effect our good Qualities, debasing them to Vices.

Beware of Presumption ; for it renders a Man negligent and lazy ; often ruining the best Affairs.

Beware of Calumny : It is a Sign of a light, restless, jealous, malicious Soul, that seeks to content itself, or to please others, by so criminal a Practice.

Blame not those who (either through want of Genius or Ability) succeed not in their Undertakings ; nor add to their Confusion and Discontent, by sneering at their Misfortunes.

Avoid Self-love ; for it is a kind of thick Mist which hides our Faults, and prevents our perceiving the Flatteries by which we are gulled.

Beware of imparting Secrets, or important Affairs, either of your own or others, especially before
Witness,

Witness, or from under your Hand ; for they may be the Cause of much Vexation and Trouble to you, if not Ruin.

Avoid Jealousy, Party-strife and Faction ; for they warp the Understanding, and hinder it from receiving true Ideas, thereby rendering it incapable of making just Determinations.

Be not suspicious; nor think there is a Mystery or politic Meaning in every Laugh ; nor suffer a Sign or Gesture to wound your Imagination ; nor think that others talk of you disadvantageously ; for by taking these Umbrages, you will be deemed a Person of small Merit, and be always upon Thorns, and at last perhaps be thrust upon the dangerous brutal Task of demanding Explanations of imaginary Affronts which were never designed you.

Beware

Beware of Partiality, especially towards thy Children ; for it is most unjust to give Correction to one, and forbear Reproof to another, when both are equally culpable.

Beware of bitter Jestings ; for it often dissolves Friendships, and creates Enemies.

Be strictly careful to be temperate in thy Sight and Fingers ; and you will thereby avoid the committing of much Sin.

Keep thy Eyes from wand'ring, Man of Frailty !
Beware the dangerous Beauty of the Wanton !
Ruin, like a Vulture, waits on her Conquests :
They put false Beauty off to all the World ;
And when they marry, to their silly Husbands
Bring home broken Fame and Honour.

Frequent not suspected Places,
nor maintain Familiarities with Persons of reputed light Conduct or Characters ; for to make Companions or Confidants of Persons of
ill

ill Fame, is held to be a manifest Symptom of a corrupt Heart.

Pride not thyself in bodily Strength :
For what is Strength without a double Share of
Wisdom ? Oft made to serve, where Wisdom
bears Command.

Beware of neglecting outward
Appearances ; for Negligences of this
Kind oftentimes imperceptibly de-
stroy in a moment all the Esteem
People had preconceived of you,
and may greatly retard if not ruin
your Affairs.

Disoblige no Man ; for if it be
done needlessly, it is a Sign of Ne-
gligence, if wittingly, of Rashness
and Folly, being certainly always
pernicious, but never either com-
mendable or profitable.

There is no Faith in Faces ; there-
fore beware of that base Animal
the Dissembler : He makes the first
Advances, and by that Artifice im-
poses

poses on others, that cannot suspect a Man who smiles in their Faces and talks to them, can have any secret Poison in his Heart : Honest People are too easily caught in his Snares ; and if, on having Cause to suspect him they complain, he immediately applies the Opiate of submissive and respectful Terms, that he may thereby lull their Suspensions, and gain an Opportunity the more effectually to prosecute his Deceit.

Beware of the sly Fool, who, of all others, is the most malignant and mischievous.

Reckon not upon the Friendship of the Slanderer ; for he never considers how he incurs the Contempt and Distrust of those who hear him, and are Witnesses of his unjust and extravagant Proceedings in sacrificing the Reputation of his Friends and Acquaintance to his Spleen or a Jest. Be

Be not too eager in the Pursuit of Worldly-Good ; for thou wilt find if thou obtainest thy Desire, nothing adequate therein to the Imagination conceived of it ; for a nearer View and Possession of Things will take from their imagined Value.

Be content with a little, lest endeavouring to augment it you lose it, and repent it when too late ; for a Morsel with Content is preferable to luxurious Contention : And you will find the highest Felicity of this Life is to be contented ; and the Way to obtain Content is to look below and not above ourselves, for we best know our Happiness or Misery by Comparison.

Let not Riches nor Honour tempt thee to forget or break the Bounds of Justice ; for you will find in neither if obtained, any Thing equivalent to the Loss of thy Peace and fair Reputation.

The

The middle Station is to be preferred, being the securest; for great Favours are often snatched away whilst small ones below Envy, are longest enjoyed: Besides,

When Vice prevails, or impious Men bear Sway,
The Post of Honour is the private Station.

Be not intoxicated with feverish Prosperity; for it often breeds aguish Adversity, whose Strokes tame more than a Whip: He who outlives his Prosperity dies daily; for the Stings of Oppression and Insult which he then sustains, are far more grievous than the Pangs of Death, no other Kind of Affliction being so corroding as to be rendered useless or insolvent: For he who is either, enjoys not Life, but miserably endures it; his Leisure becomes painfuller than the heaviest Labour, and his Food is fallow Abstinence and briny Tears; his Poverty de-

F

priving

priving him not only of the Rights of his Fellowship, but also of the free Use and Exercise of his Senses ; and it may be truly said of him being excluded Society and forgotten, that he is interred alive : Therefore in the height of Prosperity stand strictest on thy Guard ; for that is the Time when the whole Host of Caterpillars will attempt to undermine and ruin you.

Avoid misplaced Expences ; for they do a Man no credit ; for Expences ought to be managed with Caution and good Oeconomy.

With Caution contract Debts, lest the Means of satisfying them should happen to fail thee, and thou art thereby embarrassed : Besides, it is highly criminal to spend more than your own, borrowing on all Hands to support unnecessary extravagant Expences ; for though the World may, by false Appearances
be

be induced to believe you happy, yet you will find yourself quite the reverse, by feeling the Uneasiness and Miseries of the borrowed State which quite undermines you in the End, and swallows you up in irretrievable Ruin.

Be cautious of entering into Bonds, fearing the Ruin of thyself and Posterity : But if thou can't spare it, deny not thy timely Assistance to thy Friend or Brother.

Have as little Dealings in Controversies or Law-Suits as possible ; for they warp the Mind, and corrupt Integrity, and frequently are the Cause of Ruin to ourselves, Posterity, and Friends.

Be cautious how you engage too lightly in promising your Pains or Assistance to those who ask them ; for know, the promised Person has a right to demand the Performance

of your Word, nor can you without Infamy refuse it.

Behave yourself with Reservedness and Discretion, which will lead you easily to Politeness, and secure you from Danger and Error : They will also preserve you from a heedless Way of Talk, and inspire you with such just Measures, as to forget yourself in nothing.

The Merit of your Family must be held in particular Regard ; for it sets you in such a View as makes either your Virtues or Vices more glaring.

Let Mediocrity be thy Guide in the ornamenting of thy Body ; and know, that Cleanliness and Neatness is to be preferred to fantastical Niceness and apish Foppery.

Avoid Rashness and all intemperate Passion, especially towards to thy Wife, Children, and Dependants ; for they are capable of despoiling

poiling thee of thy Authority and Respect, and wounding thy own Peace and Soul.

Behave with gentle Moderation and Equity, so shalt thou be respected and beloved by thy Family.

Meddle not with the Affairs of others unsolicited, lest thou meet with Revilings and Trouble, instead of Thanks for thy Reward.

Neglect not your Affairs to follow immoderately alluring Pleasures, or chimerical Projects, which for the most Part end in Ruin and Misery.

Use Moderation in thy Employments and Diversions; for in the mean Use of them, consists the perfect Enjoyment.

Indulge not thyself in Company, especially of wanton Women.

Dread not Death so much as extreme Poverty; for the Bite of it is more Venomous and Afflicting

than that of a Serpent: It is the severest Trial of Patience and Obedience, and it requires much more than Philosophy to endure it.

Give no Ear to those who take it to be the Part of a brave and resolute Man to be violently angry with an Enemy; for there is nothing more commendable, better becoming us, or a greater Proof of true Generosity, than Clemency shewn to an Enemy.

Although thy Enemy really injure thee, rather sit patiently down under it, than rashly report it with Ferocity, or be extreme in Resentment; so by thy Patience and wrongful Suffering shalt thou in Part frustrate his Malice, and retort the intended Mischief on himself.

Never in such a Manner avoid Dangers as to appear Weak and Faint-hearted; but on the other side take Care not to thrust yourself
into

into unnecessary wilful Hazards, which is one of the greatest Proofs of Rashness and Folly in the World; therefore in difficult Cases, act like skillful Physicians, apply gentle Remedies to gentle Diseases, but in Cases of Extremity a desperate Disease must have a desperate Cure; for none but a Madman will wish for a Storm in fair Weather: But yet it is the Part of a wise Man to weather it the best he can, if he falls into a Tempest.

Avoid Moroseness; it is the Scourge of civil Society, it banishes all the Pleasure of Conversation, and is the Poison of Life; for it is an intolerable and hateful Tyranny to attempt subjecting others to our capricious Humours, and therefore ought by all Means most carefully to be avoided.

Never think to pass for a good Judge by being a severe Critic; for

the continual Aversions of the Mind, are as certain Symptoms of its Indisposition, as the Dislike of Food is of the ill Temper of the Body.

Be Affable ; for courteous Affability procureth many Friends : Besides Complaisance is a most charming Thing in Society, and a good Way to obtain Friendship ; but then it must be neither Artificial or Hypocritical, but such as Reason and Decency require of us ; for it is not Complaisance implicitly to espouse every Caprice, but servile and absurd Flattery and Folly.

If you are necessitated to be concerned with self-sufficient opiniated People, the surest Way to procure your own Ease and Safety instead of attempting to convince them, unless by Duty bound to do it, is to give them their own Way, and let their
obstinate

obstinate Folly and its Consequences
be their Punishment.

Be cautious of telling every Thing
you know, unless you mean to be
despised as a weak indiscrete Per-
son, not fit to be trusted with the
least Trifle, and as one who ought
to be banished Conversation as a
Pest to civil Society.

In a Rupture with a Friend, the
first Thought too frequently that
occurs, is to say all we know in
Disparagement of *his* Conduct, and
in Justification of *our own*; but it is
an infamous Method of Revenge,
and commonly the Cause of deep
Remorse; therefore should you
meet with these tempestuous Sea-
sons, be very circumspect that no-
thing escape from you that may
occasion Repentance; but if your
Friendship be really ill-grounded,
rather wisely dissolve it by Degrees
than rashly tear it asunder.

Be

Be cautious of believing any Thing disadvantageous of thy Friend or Brother, lest the poisonous Tooth of Envy bite him in the Report, and too late thou appliest the Balm of Repentance to the Wounds of his Fortune or Reputation.

Make not thyself too cheap ; for thou art more likely to gain Contempt by it or Insult, than Respect or Approbation.

It is not amiss to have a reasonable gay and facetious Humour ; but due Care must be taken to moderate your Mirth, lest it cause Discredit.

It is a Pastime beyond Jestings to caress a Person with Blows, pluck off or spoil their Dress, to give them idle Names, or load them with insolent Abuses : They who take this Method, though it be done in Foolery, betray a blameable Levity ; for these Things are Diversions beneath

neath a generous Disposition, and fit only for the most fordid.

Never interrupt a Person at any Time, especially when telling a Story, for it is ill-breeding ; and it is better to remain ignorant of some little Circumstance, than deprive the Relator of the Pleasure of being heard.

Never whisper in Company, or before others, for it is ill Manners ; and when nobody is by it is ridiculous.

It may be easily discovered whether your Company be acceptable or not, provided you make the least Observation, it being almost impossible to be mistaken.

Be temperate in the Use of all Things, especially of Sleep ; for excessively used, it is hurtful : But

Mod'rate Sleep to Man is as refreshing,
As is the Dew of Heav'n to long parch'd Earth:

O gentle downy Sleep ! Nature's soft Nurse !
Sleep ! which locks up the Senses from their
Cares !

The Death of each Day's Life ! Tir'd Labour's
Bath !

Balm of hurt Minds ! Great Nature's second
Course !

Chief Nourisher in Life's Feast.

Seeing how necessary it is to your
Preservation, do nothing that can
possibly endanger the Loss of it.

Bewail not the Shortness of Life,
but rather rejoice at the Approach
of what is called Death ; for it is
the kind Deliverer that releases us
from this fleshly Prison, finishes our
earthly Probation, and renders us
back to that blessed Country from
whence we were banished.

Then the freed Soul to its bright Sphere shall
fly ;


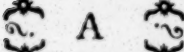

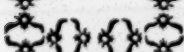
Thro' boundless Orbs eternal Regions spy,
And like the Sun be all one glorious Eye.

Ob-



Observations, Reflections, &c.

On *M A N*.


 LL living Creatures are

 A  originally moved by a

 natural Instinct towards
 the Means of Self-preservation ; as
 the Defence of their Lives and
 Bodies; and the Avoidance of
 Things hurtful to them, the Search
 and Provision of all Necessaries for
 Life ; as Food, Shelter, and the
 like. The Appetite of propagating
 and continuing their Kind is like-
 wise common to all Animals, to-
 gether with a certain Care and Ten-
 derness for their Issue. Now be-
 twixt

twixt a Man and a Brute there is eminently this Difference ; the one is carried on by Sense, and that only which is present with little or no Regard to what is either past or to come ; whereas the other enjoying the Benefit of Reason (whereby he sees the Consequences of Things, views their Causes, and observes the several Steps ; and as it were the Train in which one goes before another, compares Resemblances of Times, Actions, and Events, and tacks the present to the future) can easily take in his whole Life at one View, and prepare all Things necessary for the Use and Comfort of it.

It is by force of the same Reason that Nature makes one Man a Friend to another, that she moves us to the Love of Communication and Society, that she implants in us a particular Affection to our Children,
and

and dictates to us the Necessity of Communities and Councils. This is that puts us upon providing of Food and Cloathing, and not for ourselves alone, but for our Wives and Children, our Friends, and for all those that are under our Protection. This Impression raises great Thoughts in us, and fits us for Action: But there is nothing so appropriate and peculiar to Mankind as the Love and Faculty of tracing out the Truth. Infomuch that we are no sooner at liberty from common Cares and Business, but our Heads are presently at work upon something to be seen or heard, or learnt; accounting upon the Knowledge of Things wonderful and hidden, as a necessary Ingredient into a happy Life.

From whence may be drawn this Conclusion; that whatsoever is true, simple, and sincere, is most agree-
able

able to the Nature of Man. This Love of Truth is accompanied with a Desire of Rule; so that a generous and well-qualified Mind will never be brought into Subjection, unless either for Learning or Instruction's Sake, or in Submission to a just lawful Governor for the common Good. This Elevation begets a Contempt of Fortune and a Dignity of Spirit; and it is no small Matter neither, the Power of reasonable Nature even in this Respect, that Man alone understands Order and Decency, and the proper Bounds to be observed in Words and Actions: What a piece of Work is Man! How noble in Reason! How infinite in Faculties! In Form and Moving, how express and admirable! In Apprehension how like an Angel! The Beauty of the World! The Paragon of Animals! For he alone of all Creatures is affected with

with the Beauty, the Gracefulness, and the Symmetry of visible Objects. Now if Nature and Reason pursue an Analogy or Resemblance between the Eye and the Mind, then how much the greater Value must she set upon the Grace and Constancy of our Manners, and the keeping such a Guard upon all our Words and Deeds, that no unmanly Thing, not a loose Syllable or Thought escape us? This is the Composition of that Character that we have been endeavouring to obtain, and are still in pursuit of, which is never the less venerable though it be not set off with any outward Ornaments: For without any Approbation from Abroad, the whole Earth cannot yet hinder it from being praise-worthy in its own Nature.

There is not any Virtue whatsoever but arises from one or other

G of

of these four Heads, that is to say, Prudence, Justice, Fortitude, and Temperance, which are defined and illustrated as follows, *viz.*

Prudence is the Skill of judging *what* we are to DO and *what* we are to AVOID; wherein consists the *Perception of Truth*, and a *Sagacity of Mind*: It is a *natural* Virtue; holding most Affinity with the Soul of Man: and is the *Soul* of ALL Virtue.

Justice consists in the CONSERVATION of *Human Society*, giving every Man his DUE, and keeping FAITH in *all Promises and Contracts*; and hath its *Foundation in Faith*.

O holy Faith! thou sacred Oath of *Jove*;
And fit to have thy Mansion with the Gods
above.

Sincerity is the SOUL of *Commerce*
and *civil Society*; for Men *live* and
prosper

prosper but in *mutual Confidence* of one another's *Truth*.

Fortitude is a *Virtue* CONTENDING for *Equity*; and consists in the GREATNESS and FORCE of a *brave* and *invincible Courage*.

TRUE *Fortitude* is seen in *great Exploits*,

That *Justice* WARRANTS and that *Wisdom* GUIDES.

Temperance is the ENEMY of *sensual Appetites*; and consists in the *Order* and *Measure* of ALL our *Words* and *Actions*, according to the RULES of *Modesty* and *Temperance*.

Now though these four Virtues may be complicate and linked together, there are yet certain distinct Duties that issue severally from each of them: As for instance, the Scrutiny and bolting out of a Truth, arises from that Part which is first described, in which is placed Wisdom and Prudence. The Search of


Truth is particularly appertaining to that Virtue : for he makes the best Judgment of the Truth of Things that most readily finds the Way to it, and gives the best Account of the Reason of it ; whence we conclude him without all Dispute to be the wisest Man. So, that effectually, the proper Subject of this Virtue is Truth : But the Business of the other three Virtues, is to procure and maintain Necessaries for the Commodities of Life, the upholding of Communities and Society, and to shew the Dignity of the Mind as well in the communicating of our Fortunes, as in the acquiring of them : But Order, Constancy, Moderation, and the like, require something of Action, in concurrence with the Operations of the Mind : And he who would acquit himself in the Course of his Life with a Reputation and a good
Grace,

Grace, must observe Order and Measure.

This being premised it will be necessary to proceed in the proposed Observations and Reflexions on Virtue and Vice and their Consequents, which being faithfully compared, will establish you in the love and steady Practice of Virtue, and in a fixed Detestation and careful Avoidance of Vice; for know, on your so doing, depends no less than your present and future Happiness or Misery.



On *V I R T U E*.

 Virtue is to be desired for itself alone; for it weighs down all other Things: And the greatest Misfortune, especially

pecially in Death, is to be destitute of Virtue.

The Pleasure, Convenience, and Advantages of the Virtuous are inconceivable and inexpressible.

It is not the Quality of an Act, let it be never so right but the Intention of it, that sanctifies it with the Name of Virtue.

The Man must go together, bad or good ;
In one part frail, he soon grows weak in all :
Honour must be concern'd in Honour's Cause.

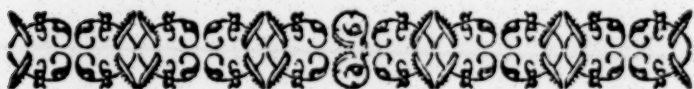
The truly Virtuous always act consistent with themselves : The Pleasure of doing well is their Reward ; and whether they are approved or censured, resolutely go on in the same glorious Track.

Virtue may be assail'd, but never hurt ;
Surpriz'd by unjust Force, but not enthal'd ;
Yea, even that which Mischief meant most harm,
Shall in the happy Trial prove most Glory :
But Evil on itself shall back recoil,
And mix no more with Goodness : When at last,
Gather'd

Gather'd like Scum, and settl'd to itself,
 It shall be in eternal, restless Change,
 Self-fed, and self-consumed. If this fail,
 The pillar'd Firmament is Rottenness,
 And Earth's Base built on Stubble.

Virtue is Eagle-ey'd and can face
 the Sun.

Virtue can see to do what Virtue ought.
 By her own radiant Light ; though Sun and
 Moon
 Were in the flat Sea funk.



On V I C E.

✻✻✻ HE Head is guilty of fewer
 * T * Faults than the Heart : He
 ✻✻✻ that is faulty in point of his
 Heart, sins in Principle, and has in
 him the Foundation of all Vices.

The Soul is as susceptible of
 Contamination by Vice, as is Iron
 G 4 by

by Rust, or Brass by Canker : To prevent which, strictly guard thy Thoughts, Words, and Actions, and apply diligently to Business ; which is Youth's friendly Preservative from Sin ; and also you will find that moderate Labour is the best Physician, procuring Health, Rest, and Contentment.

To parly with Evil is to yield up the Conquest.

For spite of all the Virtue we can boast,
If we deliberate, we are surely lost.

The Horror, Torture, and Anxiety of the Wicked are far beyond Description.


Vice is so odious, that Owl-like,
it courts Darkness.

He that has Light within his own clear Breast
May sit i' th' Center and enjoy bright Day :
But he that hides a dark Soul and foul Thoughts,
Benighted walks under the mid-day Sun :
Himself is his own Dungeon.

On



On *J U S T I C E.*


 Justice may beget Confidence without Wisdom ;
 but Wisdom can do nothing without Justice : For take but away the Opinion of a Man's Integrity, and the more Crafty and Subtle he is, by so much is he the more Hateful and Suspected. Justice and Prudence in Conjunction will give a Man great Credit ; but taking them apart, Justice even without Wisdom may do very much ; but Wisdom without Justice is nothing worth.

It is the express Care, Will, and Intent of all Laws, both Human and Divine, to maintain the Bond of Society safe and inviolate ; and
they

they punish the Breakers of it with Death, Banishment, Whips, Fines, and Prisons.

To take away any Thing wrongfully from any Man, or to make any Advantage by doing Mischief to another, is more contrary to Nature, as well as to Justice than Death, Beggary, Pain, or whatever else can possibly befall a Man's Body or Estate.



On *INJUSTICE*.

XXXX Here are two Sorts of
 X T X Injustice ; one is the im-
 * * *
 XXXXX mediate doing of an Inju-
 ry, and the other is the not pro-
 tecting or defending an injured Per-
 son, as much as in us lies : For he
 that injuriously offers Violence to any
 Man,

Man, either in his Rage or any other Passion whatsoever, may be taken to be, in some Degree, constructively a Murtherer: And he that does not his best to save his Neighbour from any Harm, and to keep off the Blow, is as well to blame, though not so much as the Defenter of his Parents, Wife, Children, Friends, or Country: Now there are many Injuries done us upon set Purpose to hurt us; but the greater Part of Injuries are done with a Design to compass something we have a Mind to, wherein Avarice has the greatest Share.



The highest Injustice is to betray or invade our Country: But of all Injustice that is the most aggravating, that imposes on us under the Colour of Honesty and good Meaning, at the very Time when the greatest Act of Knavery is intended.

The

The Fuel of Industry is timely Reward; and to grudge or with-hold it from the Deserver, is to wrong him of his Due and slacken his Ardour : But to defraud the Labourer of his Hire, is as wicked as grinding the Face of the Poor, or taking Advantage of the Neceffitous.



On the LOVE of WISDOM.


 Annors makes the Man :
 M  It is more necessary to provide Food and Phyfic for the Mind (that is to say a competent Knowledge of Things Divine and Human) than Food, Raiment, and Phyfic for the Body ; for the Mind or Soul absolutely requires a superior Care, as being not only the nobler and immortal Part of
 Man,

Man, but also as it is morally impossible for the Body truly to flourish, unless the Faculties of the Mind are assisted and kept in their true and proper Order, whereby they are rendered more serviceable and capable of executing their appointed Office : But if the Mind is suffered to take a wrong Tendency through Neglect or injudicious Treatment, and to become contaminated by false Ideas, or such as barely deserve the Name of Ideas, what is the true State of such a Man? How little is he removed from if not beneath the Brute? Notwithstanding the false Glare of Appearances. Now to nurture the Mind and habituate it to a constant Love and Practice of Wisdom, is to perform the Duty assigned and commanded by our great Creator : It is to take that due Care which both Reason and God enjoins and dictates,

dictates, and is the only Means that can possibly make Man as happy here on Earth, as this his State of Probation will admit of; and also to prepare and qualify him for a perfecter Fruition in the Regions of eternal Felicity hereafter, where it is neither liable to Interruption or Diminution. Besides, that Man who acquires any Degree of useful Knowledge, and at the same Time wisely endeavours to retain and preserve his native Innocence, will not repine at the Brevity of this Life, or be in the least anxious in Regard to the Length or Shortness of the Warning at which his Life is demanded by the all-wise and merciful Creator; but will at all Times stand ready prepared to obey him chearfully by a dutiful and laudable Resignation to his divine Will.

How

How charming is divine Philosophy !
 Not harsh and crabbed as dull Fools suppose ;
 But musical as is *Apollo's* Lute !
 And a perpetual Feast of nectar'd Sweets,
 Where no crude Surfeit reigns.



On *H O N O U R*.

Onour is both a Motive
 * H * and an End : As a Princi-
 ple of Action, it differs
 from Virtue only in Degree, and
 therefore necessarily includes it, as
 Generosity includes Justice ; and as
 a Reward, it can be deserved only
 by those Actions which no other
 Principle can produce. To say of a-
 nother that he is a Man of Honour, is
 at once to attribute the Principle and
 to confer the Reward : But in the
 common Acceptation of the Word
 Honour

Honour as a Principle, it does not include Virtue, and therefore as a Reward, is too frequently bestowed upon Vice. Such indeed is the Blindness and Vassalage of human Reason, that Men are discouraged from Virtue by the Fear of Shame, and incited to Vice by the Hope of Honour. Honour indeed, is always claimed in specious Terms ; but the Facts upon which the Claim is founded are too often flagitiously wicked. For he who in certain Circumstances should abstain from Murder, Perfidy, or Ingratitude, would be avoided as reflecting Infamy on his Company : Such is the Depravity of common Opinion in regard to Men of Honour. But the truly Honourable in the highest Point of Action, adhere to the following Rule and Resolution of *Pyrrhus*, as recorded by the Poet.

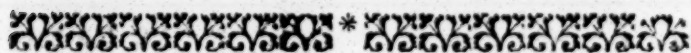
Let

Let Mercenaries truck and treat for Gold ;
 Honour's too sacred to be bought or sold.
 Courage and Steel must end the glorious Strife :
 And in the Case of Victory or Life,
 Fortune's the Judge. We'll take the Chance
 of War :

And what brave Man soever she shall spare
 With Life ; depend upon't I'll set him free ;
 Let him but own the Gift to the great Gods and
 me.

This was a royal Speech and Resolution, and well becoming the
 Blood of *Æacus*, and highly worthy of Imitation.

Honour's the Quintessence of Honesty :
 And Virtue only's true Nobility.



On *C H A S T I T Y*.

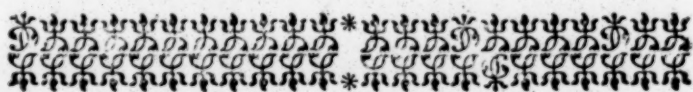
U Nsullied Innocence is an
 U inestimable Jewel.

So dear to Heaven is faintly Chastity !
 That when a Soul is found sincerely so,

H

A

A thousand liveried Angels lacky her ;
Driving far off each Thing of Sin and Guilt.



On L U S T.

❧❧❧❧❧ O dally with the Wanton
❧❧❧❧❧ T ❧❧❧❧❧ is as dangerous as to play
❧❧❧❧❧ with Fire.

Beauty like Ice our Footing doth betray :
Who can tread sure on the smooth slip'ry Way ?
Pleas'd with the Passage, Youth slides swiftly on,
Viewing the Danger which they ought to shun.

The Tears of the Wanton are
as deceitful as those of the Hyæna
or Crocodile : Suffer her not to ca-
ress thee ; for her Arms are the
Earnest of lost Liberty, and she
will bring thee to a Morsel of Bread.

The Ogles of the Wanton are as
dangerous and fatal to the Innocent,
as those of the Rattle-Snake to the
timorous Squirrel, or the fearful Bird.

Fatally

Fatally false they are ! Tho' in their Smiles
 The Graces, Loves, and young Desires inhabit ;
 Yet all who gaze upon them are undone.

Lust is the most brutish and tyrannical Passion of the Mind :

For when Lust
 By unchaste Looks, loose Gestures, and foul
 Talk,
 But most by lewd and lavish Act of Sin,
 Lets in Defilement to the inward Parts ;
 'The Soul grows clotted by Contagion ;
 Imbodies and imbrutes, 'till she quite lose
 The divine Property of its first Being.

Concupiscence indulged becomes
 the worst Assassin ; for it kills not
 only the Body, but also the Soul.



On O B E D I E N C E.

Bedience is so immediate-
 ly necessary to our well-
 doing, that without it we
 must be infallibly miserable ; for

it is inseparable from true Happiness: And it is only by paying a particularly strict Regard and Obedience to the Laws divine and human, that we can possibly secure it.



On *P R I D E*.

✱(✱)✱ Ride consists chiefly in aiming to be like those who are our Superiors, and is the grand Cause of all our Miseries past, present, and to come: For Pride cometh before a Fall, and a haughty Mind before Destruction: To be inebriated with Pride, is the most dangerous Species of Drunkenness; for no Creature is more contemptible than the arrogant Self-sufficient, nor more liable to create Enmity: And it is observable

ble that a Man not born to an Estate, nor happy in a good Education, if he acquires a great Fortune, unless he has good Sense, grows Haughty, Contemptuous, and Insolent.



On *R E L I G I O N*.

UPON a thorough Examen
of the Religions professed
by the generality of Man-
kind, we may undoubtedly be ab-
solutely convinced that the Chris-
tian is the most excellent; and its
true Precepts are to be found in the
holy Gospel.

The best and surest Preservative
from Sin, is to be mindful of the
Omnipresence of God; for as he
seeth in Secret so will he reward

H 3 openly;

openly : And a sure Means to deserve and ensure Happiness, is strictly to keep his Commandments.



On *IMMORALITY*.

IT is a most odious and contemptible Character to play the Wit at the Expence of Religion and Things sacred.

It is so far from being Witty to cast sarcastic Reflexions on any natural Imperfections, either of Mind or Body in our Fellow-creatures, that it is being downright Immoral: For true Raillery is a Compound of good Manners and genuine Wit, devoid of either mean Scurrility, or base Obscenity :

For want of Decency, is the want of Sense.

It

It is a Sign not only of an arrogant, but also of a dissolute immoral Person, not to care what the World says of him : For a virtuous Heathen is an Honour to Humankind, whilst an immoral Christian is a Dishonour and Reproach to Christianity.



On *HUMANITY*.

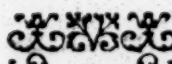
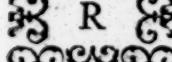
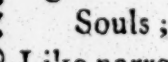
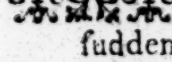
Kindness and Civility harmonize our Nature, and adorn Humanity : For Gentleness is the distinguishing Characteristic of a Gentleman, as Virtue is of true Nobility, and unfeigned Piety of true Religion. And to be Courteous and Affable is as praiseworthy as it is infamous to be Ar-

rogant, or practise base Diffimulation or sycophant Flattery.

A gen'rous Soul is bent on noblest Views ;
 To civilize the rude unpolish'd World,
 And lay it under the Restraint of Laws :
 To make Man mild and sociable to Man ;
 To cultivate the wild, licentious Savage
 With Wisdom, Discipline, and lib'ral Arts,
 Th' Embellishments of Life ! Virtues like these
 Make human Nature shine, reform the Soul ;
 And break the fierce Barbarian into Man.



On *A N G E R*.

 Age is the shortest Passion of our
 R  Souls ;
 Like narrow Brooks that rise with
 sudden Showers,
 It swells in haste, and falls again as soon.

Ferocity is Bestial, and degrades
 the Dignity of our Nature.

In

In Peace, nothing becomes a Man so much
As Mildness and Civility : But when
The fiery Blast of War blows in your Ears,
Then imitate the Tyger in his Fierceness.

Insults from Superiors are galling, from Equals mortifying ; but from Inferiors deadly : Opprobrious Language is as contemptible as provoking, and degrades the User.

He who gives way to a morose Humour, is never content with himself nor any body else : And as he is perpetually complaining without Reason, so he frequently brings on himself most unhappy Troubles and Vexations.

The Man who hath not Music in his Soul,
Is fit for Treason, Stratagems, and Spoils ;
For his Affections are as dark as *Erebus* :
Let no such Man be trusted.

It is both a daring and foolish
Enterprise to attempt correcting all
those

those who have committed Faults : For he who will suffer nothing in others to escape him, disturbs not only theirs, but also his own Repose. Too smart Reproaches, or Peevishness shewn on trifling Subjects, have never good Effects : For these Misgivings open the Door to a thousand mortifying Solitudes and Debates that destroy mutual Confidence, and often extinguish Friendship ; nay, even conjugal Affection : And to stand too much upon Formalities and too nice Distinctions, or to be over-exceptionous in Society, is a certain Way to be avoided and despised ; for if we are too tender we cannot promise ourselves much Repose, but make ourselves the Mark for all who love us not, to wound and vex us. A truly wise Man carries Anger, as the Flint bears Fire, which being much enforced, shews a hasty Spark ; but strait is out.

He

He that don't strive to stem his Anger's Tide,
Does a mad Horse without a Bridle ride.



On *C H A R I T Y*.

✠:✠ N true Charity is much Vir-
 ✠ I ✠ tue ; able even to cover a
 ✠:✠ multitude of Sin : Now the
 surest Proof that we are really
 touched with the Miseries of our
 Kind, is to assist and relieve them ;
 for Pity without Assistance, if in our
 Power, is little short of Insult : And
 he must certainly be devoid of all
 Humanity, who is not touched
 with the Distress of the Afflicted ;
 for the most unpardonable Coldness
 of the Heart, next to Infidelity, is
 want of Charity, especially if we
 see our Brethren in Necessity, and
 deny or neglect to relieve them :
 The

The very Sentiments of Humanity, exclusive of Christianity, should incline us to comfort the Miserable ; it is failing in a most essential Duty to abandon them in their Exigencies, but it is the highest Cruelty to insult them in their Misfortunes. Know, the Rich are but the Stewards of God to supply the Poor and Needy ; and must certainly render to him their Account.

Wou'd gorgeous, o'er-cramm'd Pomp take Physic,

Who never knew the Bitterness of Want,
And expose itself to feel what Wretches feel
(That it might cast its Superflux to them,
Whose unfed Sides and houseless Carcasses
Abide the pelting of the pitiless Storm)
• Like meek-ey'd Charity, she'd condescend
To reach a kind assistant Hand to raise,
And succour a drooping woe-worn Brother.

On



On *AVARICE*.

✕✕✕✕ Ovetousness is Idolatry,
 ✕ C ✕ and the Cause of much
 ✕✕✕✕ Evil : For the Gain of the
 World is not an Equivalent for the
 Loss of the Soul. The Thing which
 is called Profit, can bring us no
 Advantage to countervail what it
 takes from us, in depriving us of
 the very Name of good Men, and
 divesting us of Faith and Justice :
 For what Difference is there be-
 twixt a Man's turning himself into
 a Beast by a zeal Metamorphosis,
 and the bearing of the Fierceness of
 a Brute in his Mind under the out-
 ward Shape of a Man ? For even
 Wealth and Power, though they
 appear so desireable, can never be
 really

really advantageous if acquired by Infamy : And an inordinate Love of Riches is the Mother of Wickedness. No kind of Avarice is without Punishment ; for though it escape public Chastisement, yet it privately is its own Tormentor. The covetous Man is good to none, but worst of all to himself.

What a strange Torture is Avarice to itself !
 The covetous Wretch's avaritious Mind,
 Like Men in Rivers drown'd, makes him gripe
 fast,
 To his last Gasp, what he in Life held dearest,
 And, if that it were possible in Nature,
 Would carry it with him to the other World.

The avaricious Man is insatiable, grudging the Labourer even his Hire ; and his Gifts are of no Estimation : But when you speak of the Love of Money, you mention the Head of all Evils ; for they are all contained in that : Avarice is cer-

certainly the most egregious Sin and Folly that vexeth Mortals: And Usurers, of all Caterpillars, are the most voracious, cruel, and destructive.

These are the Slaves who ne'er knew Mercy,
Sour, unrelenting, Money-loving Villains,
Who laugh at human Nature and Forgiveness;
And are like Fiends, the Factors of Destruction.



On *GRATITUDE*.



Gratitude is an admirable
* G * Virtue and a convincing
Proof of the moral Recti-
tude of the Heart: He who is de-
ficient in this Point, is devoid of
Humanity, and debases the Dignity
of his Nature beneath that of the
Brute; for in the Brute Creation
may

may be seen many notable Exam-
ples of it: Besides,

**Good Offices claim Gratitude : And Pride,
Where Power is wanting, rather than be thought
Behind-hand, should make us pay Over-price.**



On *INGRATITUDE*.


 Hen Men have Occasion
 * W * for others Services, they

 flatter and careſs them ; but
 after they have received the Kind-
 neſſes expected, they are uneaſy
 in their Company, eſpecially if their
 Obligations are great ; which Beha-
 viour is certainly a great Proof of
 profound Ingratitude : But,

The Wicked when compar'd with the more
Wicked

Seem beautiful ; and not to be the worst
Stands in some Rank of Praise.


For

For the deepest next to that to
God, is that shewn to our Parents ;
for there

Ingratitude, like a keen Vulture, gnaws
The Heart ; and on the very Life-Blood preys.



On *TEMPERANCE*.

 Emperance is the Source
of Health ; which is the
Blessing of the Rich, and
the Riches of the Poor. It is a
strong-sided Champion, the most
to be depended on at all Times and
Places : And it is not a little that
we stand in need of its Assistance ;
for the unseen Perils of our Lives
are more than our Hairs.

———Most innocent Nature,
She wou'd not, her Children be riotous
With her abundance : She, good Caterefs
I Means

Means her Provision only to the Good,
 That live according to her sober Laws,
 And holy Dictate of spare Temperance :
 If every just Man, that now pines with Want,
 Had but a moderate, and befitting Share
 Of that, which lewdly-pamper'd Luxury
 Now heaps upon some few, with vast Excess ;
 Nature's full Blessings would be well dispens'd ;
 In unsuperfluous, even Proportion ;
 And she no whit encumber'd with her Store :
 And then, the Giver would be better thank'd,
 His Praise due paid.



On *POLITENESS*.

Politeness is a certain Attention that both our Words and Behaviour make others satisfied with us and themselves : It is a Complication of Discretion, Civility, Complaisance, Circumspection, and Modesty ; accompanied with an agreeable Air which expands

pands itself upon, and illuminates whatever is said or done. The Person who is happy in a good Air, or a graceful Manner, insensibly prepares us for, and engages us to give, the most favourable Reception to what he desires to inculcate: For a good Mien and a handsome Appearance, are strong Incentives in favour of the Owner.

Noble and sublime Souls are rarely moved, or put beside themselves, or disordered by Trifles: For the truly Polite easily excuse the Weaknesses or Rusticities of others, and seem to disregard, as Things beneath them, or not to perceive those little Incongruities that might possibly irritate others, who are unskilled in Decorum; and with finished Moderation and Magnanimity of Soul, bear those Injuries that are undeservedly offered or done them; not that they

are insensible of them, or incapable of Resentment, but out of an extreme exalted Generosity excuse them, rather than plunge the guilty Offenders into that Confusion and Disgrace which they so justly deserve: And even although they are meanly and rudely brow-beaten, insulted, or talked to in an arrogant Strain, yet prudently, judiciously, and politely answer not in the same; nor retort the like faulty Behaviour, but greatly subdue their Antagonist by remonstrating in a gentle Accent, and without Commotion; whereby they wisely shew that Moderation is the Characteristic of a Soul that nobly commands itself; and also by this opposite Conduct, they effectually expose and resent the Ignorance or Malice of those who have unjustly offended them, and cast a fresh Lustre on their injured Merit.

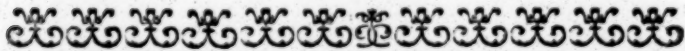
True

True Politeness stands the Shock of Rudeness,
 Calm and unruffled as a Summer-Sea,
 When not a Breath of Wind flies o'er its Surface :


Thus does the Lustre of their Actions shine
 Through the dark Cloud of Ills that cover'd
 them ;

Breaks out and burns with more triumphant
 Brightness ;

Their Sufferings shine, and spread a Glory round
 them.



On *UNPOLITENESS*.

 Npoliteness is not a single
 Fault, but a Collection of
 many Vices : It is some-
 times a gross Ignorance of Deco-
 rum, or a haughty Negligence that
 robs others of those Respects which
 are their due : It is too often the
 Product of a foolish Vanity which
 childishly and wantonly divests it-
 self of all Regards for every body ;

of a haughty fantastic Humour that injudiciously attempts to exalt itself above the Rules of civil Life, and thereby renders itself beneath it ; or of a dark saturnine Spirit of Moroseness that grovelingly delights itself, and makes its chief Pleasure and Diversion consist in the rebuffing, disobliging, and torturing those with whom they have any Commerce. Unpoliteness is perhaps of all the subordinate Vices, that which makes a Man most despicable, and entangles him in most Inconveniences : The human Part of Mankind readily palliate and excuse Infirmities, and pardon the little Bluntnesses, or unpremeditated Extravagancies that unheededly or involuntarily escape from another, but cannot either in Reason or Justice excuse or pardon gross Unpoliteness, designed or studied, by which Mankind are apparently oppressed

pressed or are Sufferers ; it strikes to the Quick, when it flows mingled with cold Blood ; because it then expresses the greatest Scorn and Contempt : Now he that uses it, is so far from being justified therein, either by any Merit of his own or Ancestors, that he thereby becomes the more blameable and inexcusable ; and at the same Time the degrading User may be assured, notwithstanding outward Appearances, such Treatment Mankind cannot easily overlook and forgive, when they are conscious they deserve fairer and better : Such unbecoming Rudenesses which Persons of otherwise distinguished Eminence sometimes neglectingly fall into, or allow themselves in, create at least a Secret if not a public general Disesteem and Aversion towards them ; and they are also a manifest Indication of a faulty Education or excessive Indo-

lence. That which too frequently tempts the young gay Part of the World to indulge themselves in these light unseemly Liberties, is the Easiness which they find in them to furnish out such a kind of Conversation ; that Easiness begets a Laffitude, disgusts the truly Polite, and even vitiates their own Taste ; inuring them to such low sordid Familiarities as wound and destroy that Respect which, peculiarly, Persons of Condition and Quality are bound to pay to each other and themselves. If they would but give themselves the Trouble to reflect on the Barbarism of saying or doing disobliging unpolite Things, before or of others, which may disturb or put them out of Countenance, it is not to be doubted but that even for their own Sakes they would immediately endeavour to guard themselves with the strictest Attention, Diligence, and

and Resolution, against a future Commission of a Vice so highly distasteful and prejudicial to others, and so derogatory from themselves.



On *R I D I C U L E*.

THE proper Subject and Food
 of Ridicule is the unguarded
 Conduct, extravagant Whim-
 sies, and the obstinate persisting of
 Men in such Actions as render them
 distasteful to Society ; and its justi-
 fiable Business is so accurately to de-
 lineate the Defects, that the Faulty
 may become conscious of them ;
 and by their prudently endeavour-
 ing at, and accomplishing an A-
 mendment, wisely remove the Ob-
 loquy ; for such is the Depravity of
 human Nature, that even those very
 Things

Things we most pride ourselves in, and affect to distinguish ourselves by, for the most part, expose us to Contempt and Raillery : Nay even the Satyrist himself whilst reproving of others, becomes a Sacrifice to Ridicule ; and the Reason of it is because too little Care is taken to curb, or we suffer ourselves to be blinded by a selfish foolish Vanity, which too often is apparent in our Words or Actions, or by an unreasonable Desire of pleasing, or by a false ambitious Attempt to surpass or out-do the rest of Mankind. Hence proceeds that Reluctancy to be convinced, and to yield to the better Reasons of others, whilst an inflexible Obstinacy to defend our own darling Opinions runs us too often into many Extravagancies and Absurdities : Most of the Things which are too hotly disputed, when coolly examined, are found to be Trifles
of

of no real Consequence ; and yet how frequently do Men make it a point of Honour to gain such a chimerical Victory. An Excess of, or misapplied, Sincerity is equally ridiculous with the forementioned Obstinacy and Conceitedness, as when we find People of this Cast of Character, who will perpetually be saying something disgusting to those with whom they converse : What reason can they assign for becoming Counsellors before their Advice is asked ? Men really do not like such unseasonable and impertinent Admonishers and Advisers : It is also an Impertinence equally culpable to blame in others those Faults which we are as liable to be censured for ourselves ; and which, perhaps, are more obvious and gross in us, than in those whom we unpolitely and unjustly presume to reprehend.

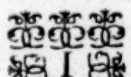
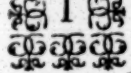
We

We feel, at least, an uneasy Resentment against those who imprudently interrupt us whilst we are relating an Adventure, telling a Story, or in our ordinary course of Conversation, and naturally think them rude ill-bred Persons; and yet if we take not heed, are too liable to fall into the same misbecoming Error. In like manner, we suffer by the ill-mannered Indiscretion of those who listen or attempt to hearken to our secret Discourses; for the Attention they manifest to penetrate into our Secrets, provokes and justifies our Resentment for it against them: Thus by these few Particulars, we may be convinced how carefully we ought to watch and regulate our Words and Actions, if we would avoid becoming the Subject, Food, or Business of Ridicule.

On



On *VICIOUS TASTE*.

 T is a kind of Maxim (which
 Men are too apt to take up
and admit of without due Examination) that Tastes are not to be
disputed; when at the same Time
there is nothing more certain than
that there is a *good* and a *bad* Taste:
He who of all Men had, by divine
Assistance, penetrated farthest into
the Recesses of an human Heart,
has affirmed that there is in the
Works of Art, a certain Point of
Perfection, as of Goodness or Ma-
turity in the Products of Nature:
Now he who perceives it not, or
injudiciously places his Esteem ei-
ther below or above it, may be truly
said to have a deficient or vicious
Taste;

Taste ; and therefore it is notwithstanding Reason, that Tastes are so often controverted or disputed ; but it is a difficult Task, an almost Herculean Labour, a sort of Miracle, if anyone should succeed in an Attempt to rectify those who labour under a viciated Taste, because the natural Repugnancy which is incident to human Nature, hinders even a tacit Acknowledgement of the want of Discernment : On this Principle it is, that Men are found obstinately maintaining the Propositions which they too incautiously advance, be they never so incoherent or extravagant. True judgment is one of the rarest Things of this World ; and yet how rashly do the generality of Mankind pretend to judge, without any seeming sort of Fear of discovering and exposing their Ignorance and perverted Taste : They would from

a Despotism of Temper also fain, right or wrong, force or draw the rest of Mankind into their Opinion, and run away with the Suffrages (let them judge never so wide or whimsically of Things) either by their peremptory Censure or Approbation: Thus too frequently common Reputation is acquired or lost without deserving by this arbitrary Manner of Proceeding. There are too few to be met with, who really understand intrinsic Merit, but from following a carping *Zoilus*, or a too hasty Determination, mistake the Shadow for the Substance, or glaring Tinsel for true Gold, by permitting their Sense to be dazzled by a false Lustre, which only pleases and captivates the Injudicious: But it is the Judicious alone, by their accurate Discernment, are capable of frustrating the Attempts of Deceivers. A prudent Man therefore
will

will never perplex and torture himself by endeavouring to please an Herd of Undiscerners, whose Judgments and Approbation are so often wrong or misplaced : Is it not infinitely better then to gain the solid valuable Applause of a few worthy discerning Men who are capable and willing to distinguish and cherish true Merit, than by false artificial Beauties meanly endeavour to allure and ensnare the vicious Taste, or false Judgment of a giddy Multitude ? It is far better to rest satisfied with doing well, and not be alarmed or confounded at the noisy erroneous Judgment and Decisions of either the unthinking or designing ; for there are to be found in the World a sort of partial or insipid Flatterers, who make it their Business or Diversion to praise every body, but really to value few or none : Now this sort of barbarous
Farce

Farce is continually acted on the great Theatre of this World. That which shews more than any Thing the vicious Taste of an Age, and the Depravity of its Morals, is the unjust Difference or Respect that is too frequently shewn to Men very undeserving of it : Courts and Cities give too flagrant Examples of this Defectiveness of Taste, by countenancing and admitting such Scandals of their Kind, who have emerged from the Obscurity of their Original, by an infamous Prostitution of their Morals and Characters ; these are the Wretches who are the real Cause of the Degradation of either, by their being permitted to become Partakers in their Pleasures, or to be their Companions or Instruments at Play : This is the true Reason why a Nation or People are looked upon with a kind of Astonishment, by far distant Nations

K

from

from their own Climate ; and who, perhaps through a vicious Taste and willing Blindness to their own Errors, have been, by themselves, unjustly accounted and called barbarous.



On *L U X U R Y*.

Luxury is the Bane of a People, and as destructive as the Pestilence or Sword.

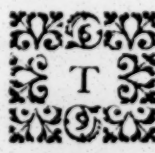
Pamper'd Luxury and swinish Glutt'ny
Ne'er look to Heav'n, amidst their gorg'ous
Feast ;
But with besotted, base Ingratitude
Cram and blaspheme their Feeder.

It is Madness to think the Use of the strongest Wines and Meats, are the chief Support of Health ; for they are really, if used to Excess, its
De-

Destroyers : And it is wonderful that Men should be such Fools to put an Enemy into their Mouths, to deprive themselves of Health, nay even of Life ; for each inordinate Draught is unblest, and the Ingredient is a Devil.



On *D E C O R U M*.

 Here are two Sorts of Decorum, the one general, the other special.

General Decorum is what is congruous to the Excellency of Man, in that which distinguishes his Nature from other Living Creatures.

Special Decorum is a Quality so congruous to Nature, that Moderation and Temperance appear in it with an Air of Good-breeding.

Now these are so essential to us, that there is no Prospect of succeeding in the World, without a careful Cultivation of them : As for instance ; though it is certain that the Exterior, constitutes the least Part of a worthy Man's Merit ; yet he who is of a Profession that requires Gravity and Reserve, cannot neglect Externals, without some sort of Degradation and Diminution of his Dignity.



On *REVERENCE*.

Here are several Degrees of Reverence: The highest and most awful is due to the Almighty ; the next to thy own Soul ; then thy Country, Parents, Magistrates, and Superiors.

On



On *L I B E R T Y*.

✠ ✠ ✠ Day, an Hour of virtuous Liberty
✠ ✠ ✠ Is worth a whole Eternity in Bon-
✠ ✠ ✠ dage !

✠ ✠ ✠ For what is Life, when Liberty is
gone ?

'Tis not to stalk about, and draw fresh Air
From Time, to Time ; or gaze upon the Sun :

'Tis to be free ! When Liberty is fled,

Life grows insipid, and has lost its Relish.

Remember, O my Friends, the Laws, the
Rights,

The gen'rous Plan of Power deliver'd down,
From Age to Age, by your renown'd Forefa-
thers,

So dearly bought, the Price of so much Blood ;

O let it never perish in your Hands !

But piously transmit it to your Children.

Our Lives are no longer our own,
when either the Safety of our Re-
ligion or our Country demand them :

For to defend our Country when
in Danger is virtuous.

How beautiful is Death, when earn'd by Vir-
tue !

What pity is it we can die but once
To serve our Country.

Beyond or Love, or Friendship's sacred Band ;
Beyond thyself, prize thou thy native Land :
On this Foundation build thy future Fame,
And emulate the Greek and Roman Name ;
Think Britain's Peace bought cheaply with thy
Blood,
And die with Pleasure for thy Country's Good.



On *A M B I T I O N*.

❧ N Affectation of Glory, or
❧ A Thirst of Ambition, has too
❧ often broken the Peace of
Mankind; and rob'd the blind Pur-
suer of Honour, Liberty, and
Life :

For,

———For, alas, the dazzled Eye
Beholds Ambition in a false, glaring Light;
Which Conquest and Success oft throws upon it:
But view'd aright, it would behold it black
With Murder, Treason, Sacrilege, and Crimes,
That strike the Soul with Horror but to name
'em.

In short, earthly Fame, which
Mortals follow so eagerly, plougheth
up the Air, and soweth in the
Wind: It hurteth the Living, and
is useless to the Dead.



On *COMMERCE*.

✠✠✠✠ Commerce, might be stu-
✠ C ✠ died as a Science, by search-
✠✠✠✠ ing into, and observing
how it is founded on Reason, and
the Nature of Things, and how it
promotes Humanity and Christiani-
ty;

ty ; as it has opened and yet keeps up an Intercourse between Nations, far remote from one another in Situation, Customs, and Religion ; promoting Arts, and Industry, Peace and Plenty, those Blessings of this World ! by mutual Benefits, diffusing mutual Love from Pole to Pole, from East to West. Also observing how those Countries, where Commerce is promoted and encouraged, do not make Discoveries to destroy, but to improve Mankind. By Love and Friendship, taming the Fierce, and polishing the Rude ; teaching and convincing them of the many extraordinary Advantages, which mutually arise from honest, laudable Traffic ; not only to Individuals, but also to Communities and States, by taking from them their useless Superfluities, and giving them in return, what, either from their Ignorance

rance in manual Arts, their Situation, or some other Accident, they may stand in need of; and also on Emergencies, Assistance, either offensive, or defensive, or both, against their Enemies. They will likewise observe, how the populous, luxuriant East, abounds with glittering Gems, bright Pearls, rich Silks, aromatic Spices, and Health-restoring Drugs: The North, with rich and costly Furs, most useful Metals, valuable Minerals, stately Firrs, and lofty Pines: The South, abounds in choice Shrubs, medicinal Balms, Variety of curious Animals, exquisite Marble, Gums, Wax and Honey, and all-sustaining Corn: And lastly, the new-found western Worlds, rich Earth teems with fine Woods, rare Plants, and uncommon Fruits, glowing with unnumbered Veins of Gold and Silver Ore. They will find,

that

that the Almighty Creator has most bountifully bestowed on every Climate, and on every Country, some Good peculiar to itself: And that it is the Business of Commerce, to collect and distribute the various Blessings of each Soil and Climate; and with the Product of the Whole, to enrich its native Country.



On *NEGLECT*.

HE who contributes neither
 Study, Labour, nor For-
 tune to the Public Weal,
 is a Deserter of the Community,
 and a Burthen to his Country:
 We must not only contribute, but
 also be assiduous in the Exercise of
 our Faculties and Talents; for fre-
 quently an inadvertent Action, or
 an

an Omission of something necessary to be done, has intailed Misery on the Unborn and their Posterity: For

There is a Tide in the Affairs of Men,
Which, taken at the Flood, leads on to Fortune;
But, if omitted, their Lives are bound by Shal-
lows.



On *H O N E S T Y*.

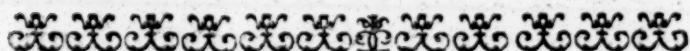
☞☞☞ Onesty, truly and properly
☞☞☞ so called, is only to be found
☞☞☞ in such as are truly wise,
and can never be seperated from
Virtue: But in those, who have
not perfect Wisdom, there never
can be perfect Honesty; there may,
indeed, be some hypocritical Re-
semblance of it; but a truly honest
Man will never, on any Considera-
tion, no, not for his greatest Ad-
vantage,

vantage, be wrought upon to lye,
calumniate, supplant, or deceive.


Fools only are the Knaves, and live by Tricks :
Wise Men, *may* thrive without 'em, and be honest.

Could Honesty be presented to
our Eyes in its native genuine Lustre,
how greatly should we be transported
with the Love of Wisdom
and Virtue !

Wise Honesty doth never shun the Light,
Just are its Thoughts, and open are its Actions :
Still is it found in the fair Face of Day ;
And Heav'n and Men are Judges of its Deeds.



On *L Y I N G*.

 Ying is a Vice so sordid and
dishonourable, that it is
alone sufficient to ruin a
Reputation ; whatever Virtues a
Person may stand possessed of : Besides,

fides, it is odious to God and Man,
and the Cause of much Misfortune
and Misery.

Lying's a certain Mark of Cowardice :
And when the Tongue forgets its Honesty,
The Heart and Hand may drop their Functions
too ;
And nothing worthy be resolv'd or done.

The Character of a Liar is so odious and contemptible, that whoever labours under it, is laughed at to his Face ; nay, he is not credited even when he speaks Truth : And of all bad Companions, the Liar is most noxious.

It is a certain Sign of a wretched Mind, or a foolish Vanity, meanly to promise every Body, and basely to keep touch with few or none : For it would be more just and obliging to say plainly you cannot do what is desired, than to amuse with fair Words, which often put People

ple upon false Measures, that are attended by bad Consequences : Moreover, it is great Cruelty to flatter the Wretched with the Hopes of Assistance, and then basely desert them. Therefore, to deny or refuse at once our Help on well-grounded Reasons, is generous ; but to give delusive Hopes and Promises, is so far from Courtesy, that to do so, is a downright infamous Action.



On *HYPOCRISY*.

✱(✱)✱ O Man takes such Pains to
 ✱N✱ earn Perdition, as the Hy-
 ✱(✱)✱ pocrite.

We easily believe what we desire,
 and yield too easily to an Appearance
 of Sincerity ; but on finding our
 Hopes

Hopes frequently disappointed ; it naturally breeds in us Contempt, and obliges us to look on the Party who deceives us, as an hypocritical Impostor : It is certainly a Misfortune to be forced to break with those who apparently slight us, or do us ill-offices, and at the same Time to have it manifestly our Interest to keep fair with them : But remember he, who wilfully deceives another in any wise, is guilty of a base, treacherous Action ; and renders himself thereby hateful to God and Man : But the most dangerous and unpardonable, is the religious Hypocrite.

Foul Hypocrisy————

Skreens her dark Thoughts, and sets to public View


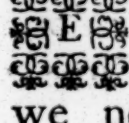
A specious Face of Innocence and Truth :

Fluent of Words, and bold in peaceful Councils ;

But of a cold, unactive Hand in War.

On

On *E N V Y*.

 Nvy is a Spite or Anger at
 the Virtues of those whom
 we never intend to imitate, but
 bear them Malice for out-doing us,
 and standing between us and our
 Vain-glory, or any other End we
 aim at, or for having better For-
 tune in any worldly Things than
 we. It is a spleenatic Canker,
 which would suffer none but our-
 selves, or who we please, to enjoy
 any thing. It is the Rottenness of
 of the Bones ; and filled with many
 horrid Mischiefs. Wrath is cruel,
 Anger is outrageous ; but who can
 stand before Envy ? Therefore look
 always upon ranc'rous Envy, as co-
 equal with sordid Covetousness, Pa-
 rent of horrid Murder, and its own
 deserved 'Tormentor. On



On *DETRACTION*.

Detraction or Calumny, is a
 masked Assassin, the hate-
 ful Fool of Malice; and
 happy are they whose Actions are
 not pryed into by the jaundiced Eye
 of the one, nor reported by the en-
 venomed Tongue of the other.

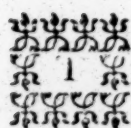
The most vehement Defamers
 and Slanders are generally such as
 are liable to the greatest Reproaches;
 and even the very Persons who
 seem to applaud them, consider
 them with Horror and Detestation;
 and when urged to speak their true
 Sentiments, give them Characters
 they justly deserve: But be thou
 as chaste as Ice, as pure as Snow,
 yet thou shalt not escape Calumny;

L

for the evil Men do, lives after them ; the Good is oft interred with their Bones : But let the De-tractor remember, that it is not less cowardly and brutish to speak ill of the Dead, than it would be to kill an Enemy, incapable of making his own Defence. Now the best and most justifiable Use that can possibly be made of the Misconduct and Misfortunes of others, is carefully to avoid the Rocks they split on.



On *REPUTATION*.

 He best of Patrimonies is the great and virtuous Actions of our Ancestors : And the Son that disgraces the Renown or Credit of his Forefathers, deserves to be
looked

looked on, not only as scandalous
but impious.

Our Father's Merit sets us up to View,
And shews us in the fairest Point of Light,
To make our Virtues or our Faults conspicuous.

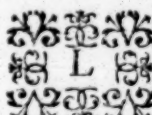
Reputation is the immediate
Jewel of the Soul; whose Loss is
irreparable, therefore to be valued
equal with, or rather preferable to
Life.

He who steals my Purse, steals Trash! 'Tis
something, nothing;
'Twas mine, 'tis his; and has been Slave to
thousands:
But he that filches from me my good Name,
Robs me of that which not enriches him,
But makes me poor indeed!—
It is the immortal Part of myself;
Which being lost, what remains is bestial.

For without Reputation nothing
can be done.



On *L E V I T Y*.

 Evity is an inexhaustible
 Source of Impertinencies,
 which destroys the Pleasure of Con-
 versation and civil Society : A light
 Man is neither Master of his Words
 nor Actions ; his very Secrets es-
 cape him involuntarily, and he u-
 sually speaks when Prudence re-
 quires his Silence. Thus, Levity in
 Behaviour, or in Discourse, draws
 Contempt and Disesteem on the
 User : But extreme Levity, is a
 certain Proof of a weak Under-
 standing. And the noisy, empty,
 perpetual Laughter of Folly, is
 as irksome to the Ears of Gravity,
 as the hooting of Owls or the bray-
 ing of Asses : And it is observed,
 that

that there is scarce an Hair's breadth
between extreme Mirth and Sor-
row : For

The Violence of either Grief or Joy ;
Their own Enactures with themselves destroy :
Where Joy most revels, Grief does most lament ;
Grief joys, Joy grieves, on slender Accident.



On *SWEARING*.

✂*✂ He common Swearer, of all
✂^T✂ Sinners, is the most blame-
✂*✂ able and inexcusable ; for
he foolishly gives away his Soul,
viewless of either Pleasure or Profit ;
the usual though unjustifiable Ex-
cuse for other Sins. For Oaths are
so far from enforcing or gaining
Credence to what we relate or
affirm, or being the Ornaments of
Discourse, that they fully, invalidate,
and degrade both it, and the un-
L 3 heeding

heeding User ; and, besides the Impiety of it, it shocks Humanity, and partly takes from the Awefulness and Sanctity of a lawful Oath ; which is a sacred Obligation to speak, or perform, with the strictest Veracity, on no less a Penalty than the Forfeit of Salvation, if violated ; which Violation is called, Perjury, or False-swearing, and consists in the Non-performance of what we swear to do, upon our Consciences ; or to be our zealous, true, unfeigned Meaning, according to the usual Words in the Form of an Oath ; which should be taken

With due Reverence of a solemn Oath ;
Being done in the awful Face of Heav'n.

On



On *FRIENDSHIP.*

WHAT's Life without a Friend !
When At Sight of one, the gloomy Soul
cheers up;
Our Hopes revive, and Gladness dawns within
us.

The pleasantest Friendship is that
which is contracted by a Similitude
of Manners ; but the most lasting,
that which has its Foundation in
Virtue.

The Friendships of the World are oft
Confederacies in Vice, or Leagues of Pleasure ;
But let severest Virtue be its Basis,
And such a Friendship ends not but with Life.

There is as much Circumspection
and Address required to keep, as ob-
tain true Friendship ; but Integrity

L 4 and

and Assiduity conjoined, not only procures, but maintains benevolent Friendship.



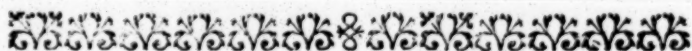
On *LIBERALITY*.

TRUE Liberty seeks the
 T Good of others equally, if
 not preferably, to its own.
 Now, the highest Generosity is to oblige unfollicited; for, by concealing Benefits, and conferring unasked Favours, the Obligation is doubled: but Benefits protracted, or done by Halves, lose their Force, or dwindle into no Benefits at all.


True Friendship and Liberty assist bountifully, and to the Purpose; and the Quintessence of it is when applied to the Person, and not to the Fortune. Therefore, in
 our

our Liberality we must *imitate* Nature, which freely gives without a Prospect of Return , and not

The abject, mercenary World regard,
Who, doing Good, doth meanly hope Reward.



On *DISCRETION*.

iscretion is seen by conducting Affairs in Life with Caution, Diligence, and good Husbandry ; and by living candidly and amicably with all Men : In order to do this, we must first learn to know Ourselves ; then the different Respects and Duties we owe to all Sorts of Persons (according to their respective Ranks and Characters) with whom we have any Connexions. Now, the greatest Respect we can shew to Community,

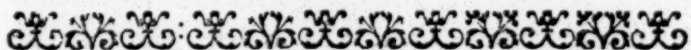
munity, is, to well weigh what we are about to utter, or do ; always carefully avoiding talking of, or praising ourselves ; or saying or doing any thing to the Prejudice of another. He who does these Things not only manifests his Discretion, but also his Greatness of Mind.




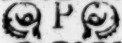
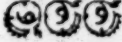
On *INDISCRETION*.

Indiscretion is as opposite to Discretion, in each Act and Thing, as Light to Darkness ; and consists in a heedless Omission and Disregard of the Duties we owe to others, or ourselves, (which Weakness, in unthinking Prosperity, Men are too apt to fall into.) Now this draws on the unheeding or rash Neglector, Cold-

Coldness, Contempt, and Misery. He who is guilty of the least Indiscretion lays himself open to the Assaults of a crafty, malicious, unrelenting World, that watches all Opportunities to take Advantage, and make a Prey of him ; which, having accomplished, directly raises the Cry against him, exploding his Ignorance or Rashness, whereby his Affairs are ruined ; and he frequently is left unassisted and destitute, to lament his Folly in Obscurity and Anguish ; branded with the odious, mortifying Character of a weak or rash Person.



On *PROSPERITY*.

 Prosperity is the gay Season of
 Life, that, like the Sun at
 Midsummer, looks gorgeously,
 but breeds and nourishes Abundance

ance of noxious Insects, that, Canker-like, devour it. It is a thoughtless Time, fraught with unseen Danger, which requires much Caution, Circumspection and Constancy to endure : for the Prosperous are surrounded and environed by Swarms of gilded flattering Flies, and professing hollow Friends, who court not the Person but the Fortune; let but that fail, the Sun of Prosperity being withdrawn, they hide their Heads, not to be found though sought ; for great Professors of Friendship, when called on, therein prove Bankrupt.

The great Man down, you mark, his Fav'rite
flies :

The Poor advanc'd, makes Friends of Enemies.

'Tis often found, that there is
but a Hair's Breadth between Prosperity and Adversity : Our Lives are
chequered ;

chequered ; Mirth and Sorrow,
Want and Plenty, Night and Day
make up our Time.

Prosperity ne'er comes with both Hands full ;
She either gives an Appetite and no Food ;
(Such are the Poor in Health) or else a Feast,
And takes away the Appetite ; (such are the
Rich)
Who have Abundance, and enjoy it not.



On *ADVERSITY*.

Adversity is the gloomy
A Winter of Life, when scarce
a feeble Ray of Comfort
gleams forth to cheer us :

It is the Touchstone of Friends ; but few
abide it.

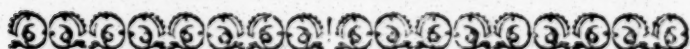
He who in Want a hollow Friend doth try,
Directly seasons him his Enemy.

For

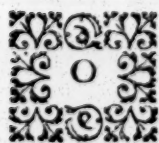
For Men fly Adversity with as much Speed as the Pestilence. It is in this dreary, chearless Season we stand in need of more than Philosophy to support us, and must fly for Relief to Christian Patience and Resignation.

What is there in this World but Grief and Care!
What Noise and Bustle do Kings make to find it!
When Life's but a short Chace, the Game
Content,

Which most pursued, is most compell'd to fly:
And he that mounts him on the swiftest Hope,
Shall often run his Courser to a Stand:
While the poor Peasant, from some distant Hill,
Undanger'd and at Ease, views all the Sport,
And sees Content take Shelter in his Cottage.



On *AFFLICTION*.



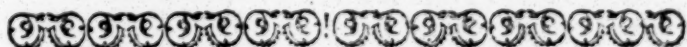
OUR Strength is only known by
being tried:
Afflictions best wean us
from the dangerous Vanities of
the

the World ; and are so far from being Ills, that, rightly used, they become Benefits ; by teaching us to know God, and to command our inordinate Affections : for by the wholesome Lesson of Affliction, our Prosperity-lulled Consciences are often awakened. Know

What the World calls Misfortune and Affliction,
They are not Ills ; else would they never fall
On Heaven's first Fav'rites, and the best of
Men :

For God, in Bounty, works up Storms about us,
That give Mankind Occasion to exert
Their hidden Strength, and throw out into
Practice

Virtues that shun the Day, and lie conceal'd
In the smooth Seasons, and the Calms of Life.



On *CONDOLANCE*.

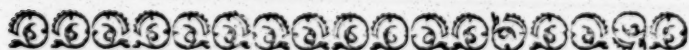
{ * * * } HEN we condole our Ac-
{ W } quaintance, or Friends, on
{ * * * } their Misfortunes or Af-
flictions, it ought to be done with
all

all the Tenderneſs, Caution, and
Humanity that we are Maſters of ;
and we ſhould, alſo, be particular-
ly careful in the Choice of our
Words.

————— Apt Words have Pow'r
T' aſſuage the Tumours of a troubl'd Mind ;
And are as Balm-healing, to feſter'd Wounds.

But,

When the Great deſcend to viſit the Afflicted ;
When they, unmindful of their Reſt, do come
To ſooth the Sorrows of the Midnight Mourner,
Comfort comes with them like the golden Sun ;
Diſpels the ſullen Shades with her ſweet
Influence,
And chears the melancholy Houſe of Care.



On *RESIGNATION*.

~~~~~ F that the Hand of Righteouſneſs  
afflict thee,  
I (And who ſhall plead againſt it ?  
Who ſhall ſay  
~~~~~ To Pow'r Almighty, Thou haſt  
done enough ?)

Wait

Wait then with Patience, 'till the circling Hours
Shall bring the Time of thy appointed Rest.

We must not aggravate our Sorrows ;
But to God permit th' Event of Things :
For restless Thoughts are like a deadly Swarm
Of Hornets arm'd ; no sooner found alone,
But rush upon us, and present Times past ;
What once we were, and what are now :
Our Lives, discolour'd with our present Woes,
May *still* grow bright, and smile with happier
Hours.

'Tis sweet and commendable in your Nature
To give your mourning Duties to your Father :
But you must know, your Father *lost* a Father ;
That Father lost, lost his ; and the Survivor
bound,
In filial Obligation, for some Term,
To do obsequious Sorrow : but to persevere
In obstinate Condolement, does express
To Heav'n an impious Stubbornness ;
A Heart unfortify'd ; a Mind impatient ;
An Understanding simple and unschool'd :
For what we know must be ; and is as common
As any the most vulgar Thing to Sense :
Since, 'tis common, all that live must die ;
Passing through Nature to Eternity ;
Why should we, in our peevish Opposition,
Take it to Heart ? Fie ! 'tis a Fault to Heav'n ;
A Fault against the Dead ; a Fault to Nature ;

M

Te

To Reason most absurd, whose common Theme
 Is Death of Fathers ; and who still have cry'd
 From the first Corse till He that dy'd To-day ;
 This must be so : Therefore, throw to Earth
 Thy unprevailing Woe.

We are so absolutely the Crea-
 tures of God, that it is the highest
 Impiety to question, or murmur at
 his righteous Decrees.

For how can Finite measure Infinite,
 And dare to tax eternal Justice ? God is just.
 Reason—Alas ! it does not know itself :
 Yet Man, vain Man, would with this short-lin'd
 Plummet

Fathom the vast Abyss of heav'nly Justice :
 But the Ways of Heav'n are dark and intricate,
 Puzzl'd in Mazes, and perplex'd with Errors ;
 The Understanding traces 'em in vain ;
 Lost and bewilder'd in the fruitless Search ;
 Nor sees with how much Art the Windings run,
 Nor where the regular Confusion ends.
 Whatever is, is in its Causes just ;
 Since all things are from God : But purblind
 Man

Sees but a Part o' th' Chain, the nearest Links ;
 His Eyes not carrying to that equal Beam
 That poises all above. On



On *HUMAN HAPPINESS.*

HERE is no true Judgment to be formed of Human Happiness, till Life is concluded: then to be found to have been a virtuous Man; to have had good Children; a competent Estate; and to have died bravely in the Defence of his Country; is, certainly, to have touched the Summit of Human Happiness and Honour.

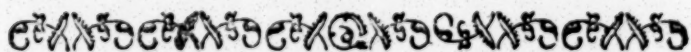
Then the brave Man, with Love of Virtue fir'd,
Who greatly in his Country's Cause expir'd,
Shall know he conquer'd: The firm Patriot
there,
Who made the Welfare of Mankind his Care;
Tho' still by Faction, Vice, or Fortune crost,
Shall find his gen'rous Labour was not lost.



On *V A N I T Y*.

THE Vanities of Men be-
 guile their vain Con-
 trivers; and the Prosperity
 of the Wicked is the Way that
 leads to their Destruction: Yet this
 broad and precipitate Passage to
 Perdition is not so delightful as it
 seemeth, at the first Entrance, to
 be; but hath growing in it (besides
 Poisons which infect and destroy
 the Soul) many sharp Thorns, that
 deeply wound, and cruelly kill the
 Body: all which, if some few hap-
 pen to escape, they have only this
 miserable Advantage over others,
 That their Descent is swifter and
 more expeditious: but the Service
 of God is the Path to perfect Hap-
 piness, and hath in it here a true,
 though

though not compleat, Felicity ;
yielding such Abundance of Sup-
port to the Conscience, as doth
easily countervail all Afflictions
whatsoever : though, indeed, the
Brambles that tear the Skin of such
as walk in this blessed Way, com-
monly lay hold of them at such
Time as they sit down carelessly to
take their Ease, which makes them
wish themselves at their Journey's
End, to enjoy the Presence of their
Lord, whom they have served ; in
whose Presence is Fulness of Joy,
and at whose Right Hand are Plea-
sures evermore.



On *EARTHLY HAPPINESS*
and *MISERY*.

WHAT you may with Ease
see the Source and Progress
of Earthly Happiness and
Misery, and be, thereby, the more
M 3 readily

readily convinced of that great
Truth, That to be Good is to be
Happy ; as to be Wicked is to be
miserable: For Angels

Are happier than Mankind because they are
better :

Guilt is the Source of Sorrow : 'Tis the Fiend,
Th' avenging Fiend, that follows us behind
With Whips and Stings : The Blest know none
of this ;

But rest in everlasting Peace of Mind ;
And find the *Height* of all their Heav'n is
Goodness.

Peruse the following Scheme.

V I R T U E

V I R T U E, or G O O D.

| | | | | | |
|------|---|--|-------|---|--------------|
| From | { Prudence and Justice. Fortitude and Temperance. | | Comes | { | Wisdom |
| | { Industry and Chastity. | | | | Obedience |
| | | | | | Christianity |
| | | | | | Humility |
| | | | | | Patience |
| | | | | | Mercy |
| | | | | | Pity |
| | | | | | Charity |
| | | | | | Gratitude |
| | | | | | Modesty |
| | | | | | Sobriety |
| | | | | | Discretion |
| | | | | | Gentleness |
| | | | | | Moderation |
| | | | | | Fidelity |
| | | | | | Liberality |
| | | | | | Constancy |
| | | | | | Health |
| | | | | | Joy |
| | | | | | Happiness. |

V I C E

V I C E, or E V I L.

| | | | | | | | |
|------|------------------------|-----------------|-------|-----|---------|-------|--------------|
| From | Covetousness and Envy. | Lust and Sloth. | Pride | and | Luxury. | Comes | Ignorance |
| | | | | | | | Disobedience |
| | | | | | | | Infidelity |
| | | | | | | | Presumption |
| | | | | | | | Impatience |
| | | | | | | | Cruelty |
| | | | | | | | Contempt |
| | | | | | | | Malice |
| | | | | | | | Ingratitude |
| | | | | | | | Levity |
| | | | | | | | Drunkenness |
| | | | | | | | Indiscretion |
| | | | | | | | Ferocity |
| | | | | | | | Excess |
| | | | | | | | Deceit |
| | | | | | | | Prodigality |
| | | | | | | | Inconstancy |
| | | | | | | | Sickness |
| | | | | | | | Grief |
| | | | | | | | Misery. |

On



On *PERFECT HAPPINESS.*

THUS, you see, by the
foregoing Scheme, the
Root and Fruit of Good
and Evil ; but, as it is an allowed
Maxim, that,

To hope for perfect Happiness is vain,
Since mortal Life hath its Allay of Pain ;

yet, notwithstanding this Assertion,
that you may be encouraged to persevere in the Love and Practice of
Virtue, and in a just Dread and
Abhorrence of Vice ; and also to
fix your Resolution and Determination unalterably on Living Well
here ; and that you may, through
Christ, our blessed Redeemer, deserve to be hereafter a happy Partaker in a full and uninterrupted

N Fruition

Fruition of perfect Happiness, as a Reward for your Perseverance in well-doing: Extend (as, being a Christian, you are bound to do) your View to Heaven; soaring, by Faith, above this dim Spot, called Earth; this Penfold here; and so fix your Eye of Faith, as you should do, upon Christ, our glorified Pastor in Heaven; and you will find his Radiance as far surpasses the visible Sun, though in his Meridian Splendor, as he doth the dimmest Planet: which, if you faithfully do, it will soon make you leave gazing on, and too ardently pursuing the Trifles of this Lower World; for you will then, perpetually be looking up to the Sun of Righteousness, so as to be enlightened by him to your unspeakable Comfort and Happiness, here and hereafter. You will then abhor and detest the Works of Darkness, and walk as the Children of Light;

Light ; and, accordingly, shine as Light in this World ; and then you will have the Light of God's Countenance shining continually upon you ; enlightening, enlivening, and refreshing your whole Soul ; and purifying both your Heart and Life ; so as to make you meet to be a Partaker of the Inheritance of the Saints and Angels in Light ; in that everlasting Light which proceeds from the Sun of Righteousness ; who liveth, and reigneth, and shineth, with the Father and the Holy Ghost, One God, One *Jehovah*, blessed for ever.

Thus, Christian, guided by this Heav'nly Ray,
You've no Excuse, if you mistake the Way.

F I N I S.



